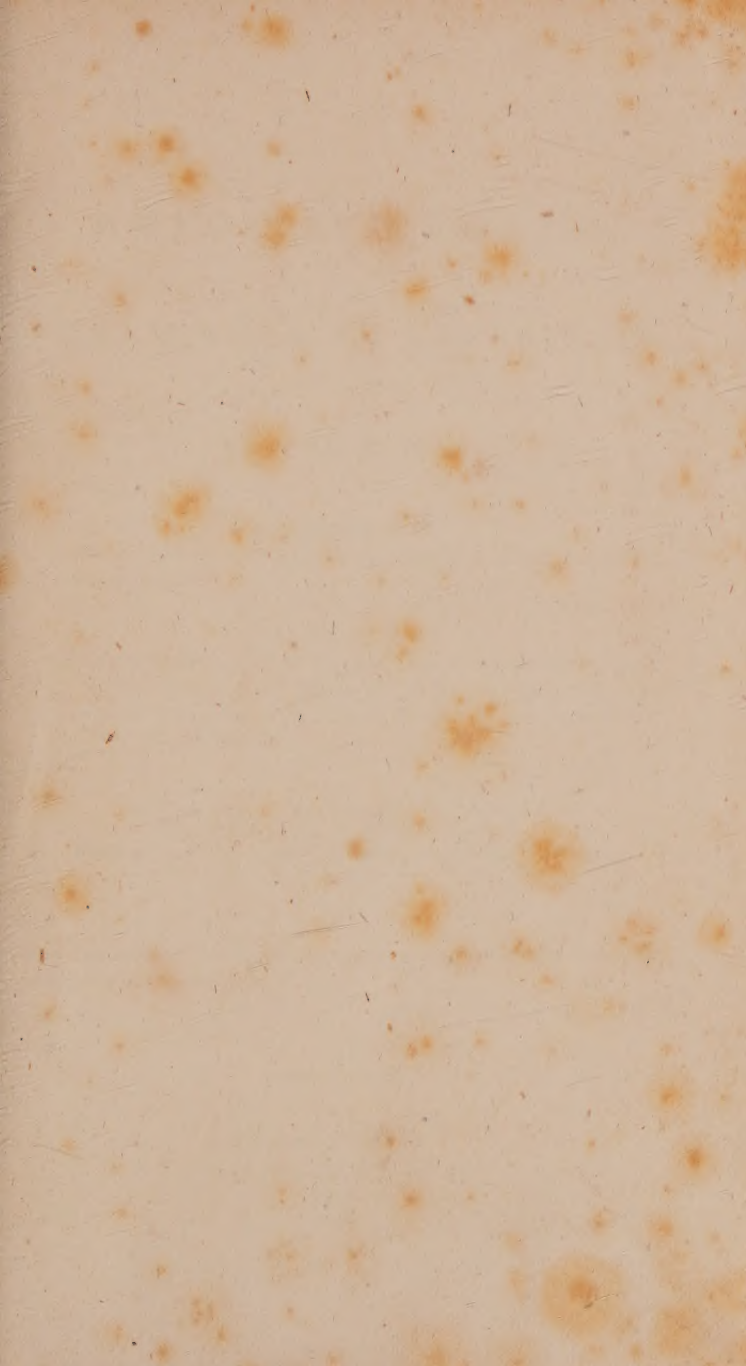


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THE
PRIMITIVE CREED,
EXAMINED AND EXPLAINED;
IN TWO PARTS.

THE FIRST PART
CONTAINING SIXTEEN DISCOURSES ON THE APOSTLES' CREED; DESIGNED
FOR POPULAR USE.

THE SECOND PART
CONTAINING A DISSERTATION ON THE TESTIMONY OF THE EARLY COUNCILS,
AND THE FATHERS, FROM THE APOSTOLIC AGE TO THE END OF THE
FOURTH CENTURY, WITH OBSERVATIONS ON CERTAIN THEOLOGICAL ER-
RORS OF THE PRESENT DAY.

BY JOHN HENRY HOPKINS, D. D.
Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

YE SHOULD CONTEND EARNESTLY FOR THE FAITH WHICH WAS ONCE DELIVERED
UNTO THE SAINTS.—EP. JUD. 3.

BURLINGTON:
EDWARD SMITH.

1834.

ENTERED, according to Act of Congress, in the year 1834, by CHAUN-
CEY GOODRICH, in the Clerk's office of the District Court, for the District
of Vermont.

TO THE CAUSE

OF

EVANGELICAL TRUTH,

AS IT HAS BEEN HELD FROM THE BEGINNING,

IS NOW PROFESSED BY THE FAITHFUL IN CHRIST JESUS,

AND EVER SHALL BE,

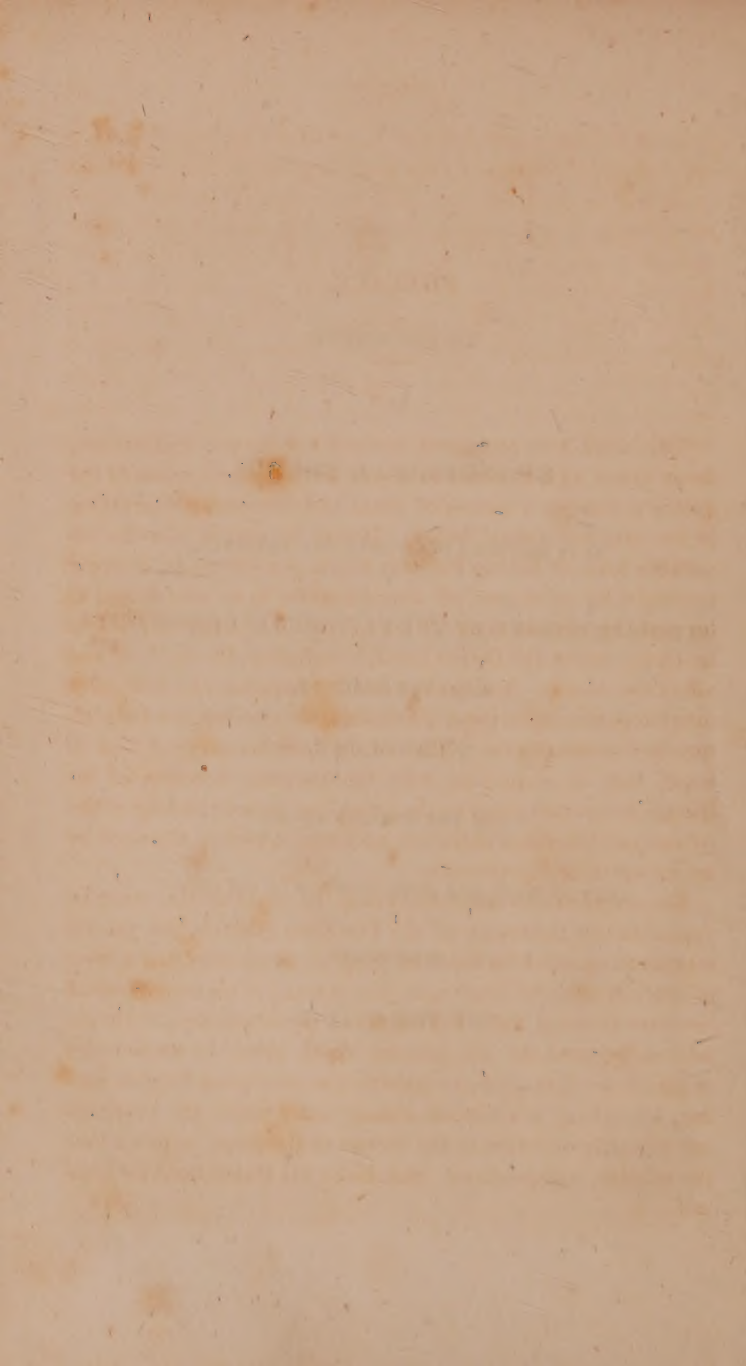
THIS VOLUME,

WITH THE STRONG DESIRE

THAT IT WERE FAR MORE WORTHY OF ITS OBJECT,

IS DEDICATED

BY THE AUTHOR.



PREFACE.

THE work here presented to the Church, was undertaken, many years ago, in order to supply to the congregation of the author's charge, a course of plain and systematic instruction in the articles of their belief. It was his aim to take the admirable work of Bishop Pearson as his general guide, desiring to retain, in substance, all that promised to be useful, and to present the various topics of his subject in a shape that might be likely, under the Divine favor, to enlighten the intellect and affect the heart. And he has had the happiness to find, after many repetitions of these discourses, that he has not been altogether unsuccessful. The result has encouraged him to hope, that in complying with the frequent requests of his friends to commit them to the press, he is contributing to the treasury of Christian literature a volume of useful, although by no means of high pretension.

But, in justice to his undertaking, he could neither omit an appeal to the testimony of the Primitive Church, nor yet did it seem to accord with his main purpose, to pile together a mass of notes in the dead languages, which many of his readers could not have perused with improvement or satisfaction. Hence he has prepared the Dissertation which forms the second part of the book, with special regard to the intelligent English reader, by giving translations throughout; while the originals are carefully inserted at the bottom of the page, in order that the scholar, who prefers it, may make his translations for himself.

In this part of his labor, it was his first intention to avail himself of the learning of those who had preceded him, especially Bishops Pearson and Bull, and the Rev. G. S. Faber, whose late work on the 'Apostolicity of the doctrine of the Trinity,' is worthy of all praise. But having at intervals, during some years, occupied himself with the *consecutive* perusal of the Fathers, and having prepared, in the progress of this deeply interesting study, a larger body of original notes than the limits of his book would allow him to use, he decided upon selecting from these, in preference to the other, not because they were better, but because they were his own. Wherever he has deviated from this course, the reader will be apprised of it in the Dissertation: for the author has long since considered it a clear principle of literary honesty, that the notes of a writer are as much his property as any other part of his work, and should never be borrowed without a distinct and fair acknowledgment.

The chief topic of the Dissertation, is the fundamental doctrine of the Trinity, in which it has been the author's leading purpose to show the harmonious consent of the Primitive Christian writers, and of all the Councils and Councils of the Church, up to the commencement of the fifth century, according to the view approved by Dr. Priestley, Lancelotti, and adopted as the basis of Mr. Faber's argument, that the Primitive Fathers must have derived the true interpretation of Scripture from the Apostles, and could not have been mistaken in questions so important as the Deity of Christ, his incarnation, and the other points inseparably connected with the Trinitarian system.

For the freedom—and, as some may think, the severity—with which the author has expressed his opinions of certain anti-trinitarian expositors of Scripture, he does not feel that any other apology is required than the duty of a faithful and uncompromising adherence to the interests of Truth. It can hardly be necessary to say, that the unhesitating reprobation of what we hold to be unchristian sentiment, is never intended

to operate against the personal courtesies or charities of social life. We *must* judge *doctrines*, in order to separate what we believe to be the truth of God, from the errors of heresy. But far be it from us to condemn *men*, for this is the sole prerogative of the Redeemer. While, therefore, the author endeavors to maintain the kindest feelings of benevolence towards all his fellows, whatever may be the errors of their religious system, he does not dare to shrink from the plainest disapprobation of any sentiment, which he honestly believes subversive of the authority of Scripture. If a heathen could say that the friendship of Socrates and Plato should yield to the friendship of Truth, what excuse can the Christian teacher offer, for suffering his fears of human censure to weaken his defence of the Gospel?

With regard to his strictures upon some opinions of a justly celebrated orthodox writer, the author considers himself fully sustained by the vast body of older expositors, to whose interpretations of the Bible a far higher reverence is due, in his estimation, than to any modern ‘oppositions of science,’ whatever. And the principle on which the author rests this partiality for Primitive interpretation, seems of incalculable importance to the security of Divine truth. For however it may gratify a particular mind to form, in every case, its own independent conclusions, the mass of mankind never can be expected to yield much deference to the solitary judgment of any one individual; and, therefore, when the defender of orthodoxy proclaims himself hostile to the early Fathers, he exposes his views to general suspicion, and deprives his doctrines of an argument, derived from the consent of the Primitive Church of God, which every sound mind is able to appreciate, and the want of which, no individual learning or talent can supply.

Nor is this the worst feature of the error in question. For the very fact that there was such an admirable unity in all the fundamental doctrines of the Gospel, during the purer ages of Christian antiquity, is in itself an important evidence in favor of the Divine origin of the whole system, and of the ample suf-

ficiency of the means provided, in the mercy of God, for its preservation and transmission to the latest posterity. And can any discerning Christian feel his self-complacency gratified in the effort to destroy this argument? Is it a safe or a wholesome exertion of influence to cast opprobrium on the primitive witnesses to the early triumphs of the Gospel, and to represent them as men whose writings are unintelligible, discordant, and unworthy of the refinement and illumination of our age? The author avows the strongest conviction of the danger attendant on this course, although, unhappily, it has been so common: and for himself, he rejoices in the opportunity of adding his feeble eulogium to the ample testimony adduced in the Dissertation, in behalf of the Primitive, Catholic Church of God. Nay, he would go farther, and say, that no man of sound mind and Christian feeling, who had read enough of the Fathers to be able to do them justice, ever yet refused them the tribute of his affectionate admiration. True, indeed, the authority of Scripture is, beyond comparison, superior to any other, and this the Fathers constantly and consistently inculcate: but next to the Scriptures, and as the best school for sound Scriptural interpretation, he holds the writers of the first ages in the highest esteem.

The author has only to add, that there are many topics touched on briefly in this volume, which he should have been glad to have treated more extensively. Some of them, if his life and health are continued, he designs to resume at a future day. But on the special subject of the holy Catholic Church, he would say—in order to account for the passing it by in the Dissertation—that he is engaged in preparing a distinct work, which he trusts will be completed during the ensuing summer. Meanwhile he commits his present undertaking to the favor of his Christian friends and brethren, and above all, to the blessing of Him, who can prosper the humblest laborer in his service, and without whom, the highest intellect must toil in vain.

Burlington Vt. Nov. 3d. 1834.

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DISCOURSE I.

JOHN IX. 38.

LORD, I BELIEVE.

IT was a weighty assertion of the great Apostle of the Gentiles, my brethren, that, ‘with the heart, man believeth unto righteousness, but with the mouth, confession is made unto salvation.’ And so highly does the Church esteem this confession of belief, that she has appointed a form of sound words, called the Creed, for the express purpose of engaging the hearts and the lips of all her children, in the constant acknowledgment of the great principles of the Gospel.

The origin of this comprehensive and admirable formulary, called the Apostles’ Creed, is so ancient, that it may be found substantially in the earliest records of the Christian faith; and there can be no doubt that it was in use soon after the Apostolic age, amongst those who derived it from the custom of the first churches. Some similar exposition of Divine truth is supposed to have been referred to by St. Paul, where he saith to Timothy, ‘Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus;’ and many believe, not without reason, that this is the precise form or summary of the faith, which was left to the Church of Rome, by the Apostles Peter and Paul.

Belonging, as we have the happiness to do, my brethren, to a Church which traces her doctrine, her government, and her forms, to the earliest and purest days of Christianity,

standard of faith. Assuredly, therefore, it is wise, not only to appeal to Scripture, but also to be able, in a few words, to say how we understand Scripture; and this our Creed renders perfectly easy, explaining briefly the main principles of Christian truth, as the Church receives them, and erecting a bulwark against error, which it would not be easy either to undermine or overthrow. But it may be objected to this argument, that the alleged necessity for Creeds, derogates from the clearness and certainty of Scripture. Such an inference, however, would be most unauthorized and unjust. For every man knows that it is impossible, in the nature of things, to frame even an ordinary law about the most trifling earthly concerns, so as to prevent the variety of sense which the perversion of human ingenuity can put upon the plainest language. And hence the well known fact, that the most sagacious lawyer can never be sure that he understands the law aright, until the judges of the courts have settled its construction. Now Creeds are to the Bible, what judicial construction is to the law. And as, by a familiar maxim, the highest respect is always paid to a coteremporaneous exposition, so the Church places her greatest confidence, not in the notions of modern theology, but in the Creeds of the ancient Christians, who lived nearest to the Apostolic day.

4. But fourthly, the repetition of the Creed is important to the believer, as a solemn act of faith; which, when performed with a serious and devout mind, can never fail to excite within his own breast, the most salutary feelings of humble gratitude and pious hope. ‘All things are possible,’ saith our blessed Lord, ‘to him that believeth;’ and the Christian, remembering this promise, and recounting the precious articles of his belief, finds the light of faith and the joy of holy confidence increase within his soul.

II. Having thus briefly considered the reasons which may be assigned for the public recital of the Apostles' Creed, we proceed to the first clause, 'I believe in God the Father Almighty, Maker of Heaven and Earth.' And here we may examine, First, what it is to believe ; Secondly, the object of belief, God ; and Thirdly, the title given to him, ' Father Almighty, the Maker of Heaven and Earth.'

1. To believe, is generally defined to be the assent of the mind to those truths which are proved by testimony ; and faith is consequently distinguished into human and religious. Human faith is a reliance on human testimony ; and almost all the actions of mankind are governed by this, in the ordinary affairs of life. The accounts of travellers, the descriptions of geographers, the annals of historians are all received and credited on this ground. It is human testimony that transmits to us the acts of the legislature which rule the land, and the operations of foreign governments which affect the measures of our own ; the discoveries of science, the invitations of pleasure, and the calls of duty reach us by the same channel ; and even the social intercourse of our homes and the arrangement of the smallest domestic comfort, must fail if the same faith did not support them. Notwithstanding, therefore, the distrust, the falsehood, and the imperfection which sometimes attend the testimony of mankind in relation to each other, yet it is this testimony at last which sustains the whole complicated machinery of society ; and the most determined sceptic is forced either to use this kind of faith, or to withdraw himself from all the business and the intercourse of his species. Now as human faith demands this reliance on the testimony of men, so religious faith demands a still stronger reliance on the testimony of God ; and this for the manifest reason, that as God is all perfection, his testimony can be open to

no possible doubt. 'If we receive the witness of men,' saith St. John, 'the witness of God is greater.' When men become witnesses, we know that we may possibly be misinformed, either through their ignorance, or their prejudices, or their interest, or their fears, or their dishonesty, or their infirmity; but when God condescends to testify, there is nothing to be apprehended. Being perfect in truth, he cannot deceive; being perfect in wisdom, he cannot mistake; being perfect in goodness, he cannot mislead; and being perfect in happiness, he can have no other purpose than our advantage to serve by the disclosure. Hence a revelation from God is that testimony which demands the highest assent and most absolute confidence; and this proposition is so manifestly undeniable, that the question is never whether the testimony of God be true, but only, whether it be true that God has spoken.

This leads us to observe, that of the modes of revelation adopted by the Deity, there have been three: the first, immediate and direct; the second, through the agency of angels; and the third, through the agency of men. It is perfectly obvious, however, that the same faith must be required on our part to every manifestation of his testimony, whether direct or otherwise. It belongs to his prerogative to select the mode, and it is impossible for our limited faculties to devise any plan more suitable to our situation and circumstances, than the Deity has condescended to employ. It is for him alone, who seeth the end from the beginning, to say what method is the best; and it is for us gratefully to accept every form of communication which his wisdom and goodness may designate. Not that there is any difficulty in showing that reason must approve the instruments which God has chosen, as most wisely adapted to the establishment of his will. But as we trust that our late discourses

on the External Evidences of our Religion, were not deficient in the illustration of this position,* we shall now refer simply to the declarations of the Scriptures, that they are the testimony of God. Thus saith the Apostle John, 'This is the record that God hath given of his Son.' 'All Scripture,' saith St. Paul, 'is given by inspiration of God.' 'Holy men of old,' saith St. Peter, 'spake as they were moved by the Holy Ghost.' The blessed Redeemer himself bore an ample attestation to the Divine character of Scripture when he said, 'The Scripture cannot be broken.' 'One jot nor one tittle shall in no wise pass from the law till all be fulfilled.' 'If,' saith he to the Jews, 'ye believe not the writings of Moses, how can ye believe my words.' And again, to shew the sufficiency of this mode for all the purposes of religious faith, 'If they hear not Moses and the Prophets,' saith he, 'neither would they believe though one rose from the dead.' So manifest is it that the mode of written revelation from the time of Moses to the coming of Christ, and since the age of the Apostles to our own day, has been preferred in the wisdom of the Deity as the best form in which to embody and preserve the Divine testimony.

But besides the decisive proof derived from the Bible in favor of the plan of revelation, we have the additional argument of long and ample experience. For millions have believed and do now believe on the testimony of God in its present form, and a change in the mode would be an experiment, the result of which, we, at all events, have no possible means of anticipating, and on which, if we had the power to make an alteration, it would be madness to venture. True, all men do not believe the Scriptures; and if all men did believe them, the Scriptures would be falsified by the

* See 'Christianity Vindicated,' &c. particularly the fourth discourse.

very fact, because they expressly declare that unbelief shall abound: and if the worldly wise, and the rich, and the great, are often found in the ranks of opposition, let us learn from this also to respect the Divine authority of that Book, which declares that ‘not many wise men after the flesh, not many mighty, not many noble are called,’ yea, that ‘it is easier for a camel to pass through a needle’s eye, than for a rich man to enter into the kingdom of heaven.’

2. Since, therefore, the testimony of God, as delivered to us in the Scriptures, is most justly entitled to that high assent of the understanding and of the heart, which is properly called religious faith, we proceed to consider the first great truth which is presented to us as the object of this faith, in the Creed. ‘I believe in God, the Father Almighty, Maker of heaven and earth.’ And here we may observe the name, God; the relation, Father; the attribute, Almighty; and the manifestation of this attribute in the creation of heaven and earth.

The name God, signifies the good Being, and is applicable in a subordinate sense to other beings, as where the Deity is called God of gods. ‘Worship him all ye gods,’ saith the Psalmist. ‘I said ye are gods,’ saith he elsewhere; and our Saviour, commenting on the passage, declares that the Spirit called them gods to whom the word of God came. So St. Paul saith, ‘though there be that are called gods, as there be gods many and lords many, yet to us there is but one God and one Lord.’ From all which, it may sufficiently appear, that the name God has been given to others in a subordinate sense, but to the Deity by way of eminence, as the one living and true God. So saith Isaiah, ‘Hear O Israel, the Lord thy God is one Lord. Is there any God beside me, saith the Lord, yea, I know not any.’

In this one only living and true God, the Christian says,

‘I believe,’ first, in opposition to the atheist, who denies the being of God altogether, (‘the fool saith in his heart there is no God,’) and secondly, in opposition to the Idolater, who believes in many gods, the false offspring of ignorance and gross superstition. But here we may observe, that great stress has been laid on the form of expression by some of the ancient Fathers, especially St. Augustine, as it is not said, I believe God, but ‘I believe in God,’ from which word, in, it is with much beauty and propriety contended, that the Christian believer not only means to declare his simple faith, but his love, his trust, his confidence, and his devotion; as if he would say, I believe, and assent to the testimony of God with my understanding and my heart, but this my faith is not only of God, but in God, since my intellect and my affections are exercised in him, and in him I feel that I live, and move, and have my being.

3. From the name God, we next pass on to the relation, ‘God the Father.’ This title belongs to the Deity in a certain figurative sense, by the act of creation, as when he is said to be the Father of all, by the Apostle. So he is called, for the same reason, the Father of Spirits, and the Father of lights, and the angels are called his sons, as where it is said that ‘the morning stars sang together, and all the sons of God shouted for joy.’ Again, he is the Father of all believers through the regeneration of his Spirit, for ‘whoever believeth that Jesus is the Christ,’ saith St. John, ‘is born of God,’ and ‘of his own will,’ saith St. James, ‘begat he us, with the word of truth.’ In a still more strict sense, however, God is the Father of the Christian by adoption; ‘Behold what manner of love,’ saith the Apostle, ‘the Father hath bestowed upon us, that we should be called the sons of God.’ Through this love ‘He predestinated us,’ saith St. Paul, ‘unto the adoption of children,’ and therefore

sends the Spirit of Adoption into our hearts, 'whereby we cry Abba Father.'

But it does not seem to be in any of these senses that the Creed has here inserted the title of Father, so much as in the peculiar and proper relation of God, as the Father of his only begotten Son Jesus Christ. For the other reasons in support of the paternal relation which God bears to us, might be applied with true consistency to all the Persons in the adorable Trinity: whereas it is the manifest design of the Creed to assign to each the appropriate office distinguishing him, and therefore it is thought to be more especially in reference to the Son, that the name Father is here applied to the First Person.

Inasmuch, however, as the full examination of this subject belongs more properly to the discussion of the Trinity, which we commence in our next discourse, we proceed, in order, to the attribute, Almighty. 'I believe in God the Father Almighty.'

This term is simple in its meaning, but so extensive in its application, that the mind of man is lost in astonishment when he attempts to trace the operations of the past, and the prospects of the future, all springing out of this Omnipotence of God. We shall confine ourselves, however, to the great manifestation of it mentioned in the Creed, viz., the making the heavens and the earth.

The heavens and the earth are a complex expression, signifying all things visible and invisible. First, as to the heavens, we find a current application of the word to the lower heaven, by which is meant the atmosphere, as where the Scriptures speak of the fowls of heaven, the rain from heaven, and so on. Next we read of the second heaven, or the vast expanse of the firmament,—the region of the

stars,—as where the Psalmist saith, ‘The heavens declare the glory of God, and the firmament sheweth his handy work;’ and again, ‘Let there be lights,’ saith Moses, ‘in the firmament of heaven;’ in which places, the word is plainly used to mean the immense space in which the suns and planets perform their allotted revolutions. Lastly we read of the third heaven or the heaven of heavens, by which we may understand the immediate residence of God and the angelic host. It was into this that St. Paul was caught up in the spirit, when he heard unspeakable words, which it was not lawful for man to utter; and here were the visions of St. John, when he saw the throne of God, and the innumerable company which ‘rest not day nor night, crying, Holy, Holy, Holy Lord God Almighty, who wast, who art, and who art to come.’

All these, together with our lower world and every thing therein, were framed by the Omnipotence of the Father Almighty—created from nothing. And when we reflect on the best exertion of human talent, even where all the materials are already provided for us, and how little, notwithstanding, any man is able to produce; yea, when we remember, that to make but a single grain of dust from nothing, surpasses all the capacities of mankind together; what an inconceivable and awful extent of power must that be, which has created us and all things,—millions on millions of suns and stars, each a world in itself, with all their countless multitudes of inhabitants,—millions on millions of pure spirits, Cherubim and Seraphim, to be the messengers of his will and the worshippers of his glory. What must be the magnitude of that power, which not only created but upholds the mighty universe, and which, from Eternity that never saw beginning, to Eternity that can never see an end, is present every where, active every

where, resistless, illimitable, and uncontrollable by aught save the Divine will. Well might the Psalmist, contemplating the wonders of this Omnipotence, say, ‘O Lord how manifold are thy works, in wisdom thou hast made them all.’ Well might he call upon those works to glorify their Maker, in the pious exhortation, ‘Praise ye him all his angels, praise ye him all his hosts. Praise him ye heavens of heavens and ye waters that are above the heavens. Let them praise the name of the Lord, for he spake and it was done, he commanded and they were created.’ Yea, well may the same hymn have its full response in the realms of bliss, where the prophet ‘beheld the four and twenty elders fall down before him that sitteth on the throne, and cast their crowns before him, saying, Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created.’

Such is the understanding, and such the devotion, with a measure of which the Christian worshipper should say, ‘I believe in God, the Father Almighty, Maker of heaven and earth.’ My beloved brethren, how do your minds and your affections correspond to them? Can you with your hearts believe, and with your tongues confess the sublime and momentous truths connected with this short but solemn sentence? Can you respond to it in the language of the text, ‘Lord I believe?’

The belief which God requires is a full and perfect assent of the whole intellect and soul to the truth of all his blessed word without exception. Is it thus that you believe? Do you receive it all with humble thankfulness, apply it all to your own lives, use it all as a light to your feet and a lamp to your paths, so far as it can be so used, and unhesitatingly yield obedience to its Divine authority in all respects, without cavil, doubt, or disputation?

To dissipate the awful darkness of sin and death, which overspread our guilty world, the Lord, the Mighty God, condescended to testify the truth, and ‘bring life and immortality to light by his Gospel.’ How has the heavenly witness been received? ‘God, who at sundry times, and in divers manners, spake in times past to the fathers by the Prophets, hath in these last days spoken unto us by his Son.’ O, who hath believed the report, and to which of you hath the arm of the Lord been revealed?

But is it true, my brethren, that you believe in God—God, the good, the only good? For ‘there is none good but one.’ If so, do you seek him as your only good, do you love him, do you follow him with intense devotion, do your affections turn to him and cling to him as your chief happiness and joy? Are there none among you who prefer what you acknowledge to be evil; are there none among you who worship your follies and your sins, and say to the perfection of goodness, ‘depart from me, for I desire not the knowledge of thy ways?’

Is God the Father, and is he willing to call you his children? Where are the hearts that throb with fervent gratitude at this offer of his love? Where is the faith that can rest with placid confidence and holy trust upon his parental character, and look up to him with filial affection and reverence in return? Alas! may we not imagine him saying to us, as of old to the Israelites, ‘If I am a father, where is my honor; if I am a master, where is my fear?’

And is this God Almighty, the Creator of heaven and earth? O thou, who art yet impenitent and careless, remember that he who created thee, can also destroy. And shall we, the beings of a day—we, whose life is as the flower of the grass, over which the wind but passeth and it is gone—we, who are unable to resist the lightest attack

of disease, or misfortune, or sorrow,—shall we resist the Almighty? Shall we provoke the Holy One of Israel, despise the King of Kings, and dare the vengeance of him whose throne is the heavens, and the earth his footstool? Shall we slight the messages of mercy from the Majesty of the Most High, and treasure up to ourselves wrath against the day of wrath, when the awful omnipotence, which called us into being, shall be exerted again to wrap the world in flames and cast the wicked into everlasting ruin? O, the folly of impenitence, the madness of unbelief! May God, the Father Almighty, for Christ's sake, open all eyes and soften all hearts, until every soul amongst us shall be able to exclaim, with deep humility and earnest devotion, 'Lord, I believe.'

DISCOURSE II.

JOHN XIV. 1.

YE BELIEVE IN GOD, BELIEVE ALSO IN ME.

THE belief in Christ Jesus, which presents to our consideration the second article of the Apostles' Creed, and the fundamental doctrine of our holy religion, leads us to the discussion of the Trinity, one of the most controverted topics of our day ; and we have thought it best, my brethren, in placing this subject before you, to consider the whole in connexion, rather than to postpone any part of it to the third division of the Creed, which commences by declaring our belief in the Holy Spirit. But since there is no doctrine of our faith, against which greater use is made of the supremacy of reason, we shall premise a few remarks upon the true use of reason in the things of God, in order to avoid mistake and misapprehension.

We are free to enrol ourselves amongst the warmest advocates for the application of reason to every subject, without exception. We are free to confess, that no proposition, contrary to right reason, ought to be embraced by any human being. And all we ask of any man is to settle, carefully and wisely, the principle on which reason exerts her powers, and then he may be allowed, nay, he must be allowed, to follow her decision.

Is it announced to mankind that there is a God ? Reason is called upon to examine the evidence of the proposition. Is it proclaimed that this Almighty Being has revealed his will to his creatures ? Reason is called upon to examine the

proofs of this revelation. And when it is found that these proofs are sufficiently convincing, and it is decided that the Scriptures contain the record of the Divine communications, reason is bound to examine it with the most diligent and unceasing care, in order to understand its true construction. In this examination, it is the office of reason to act on the same principles as the judge who settles the meaning of human law, in which the whole must be reconciled, so as to stand together, and every word, if possible, be taken as having some consistent meaning. Now this can only be effected by a careful comparison of every part, in which no single expression is to be rejected or construed away, unless from the plainest necessity, and to avoid a palpable contradiction.

It seems perfectly manifest, that in this process, the task of reason is nothing more nor less, than the settling of construction. Without revelation, reason can do nothing in the pursuit of religious truth; specially is she incapable of knowing any thing of the nature and attributes of God, beyond what this revelation presents to her. The distance between the Deity and us is awfully vast, as we may readily admit, when we reflect on the difference between ourselves and the work of our hands. It passes the power of our whole race to form and animate the meanest insect; and yet how should we deride the attempt of such an insect to speculate concerning our nature. Nay, if the most sagacious of the brute creation, who are in habits of constant personal intercourse with us, were to theorize about our essence, we should smile at the arrogance of the undertaking. And yet such an attempt would be humility itself, in comparison with our bold dogmatism, about what can or cannot belong to the incomprehensible majesty of the Most High God. Nor can there be a greater insult

offered to reason, than to bring to the examination of the Divine Word any preconceived notions or prejudices whatever, which could hinder us from a fair and honest reception of its sacred testimony.

It is clear, therefore, from the very nature of the case, that the Holy Scriptures, once ascertained to be the record of a Divine revelation, are entirely superior to our reason in point of authority, since they make known to us a class of truths altogether above the range of mortal discovery : while, on the other hand, faith demands the continual agency of reason, as well in guarding the evidence of Scripture as in the interpretation of its contents. Reason, then, is the judge, but revelation is the law. The judge has no right to make the law, nor yet to argue it away ; but it is his duty truly and honestly to construe it.

Now the general rule of interpretation, already mentioned as the rule of sound legal construction, implies in its proper extent, that nothing is required to be believed, which imports a contradiction, either in itself, or to our senses, or to any other part of the same revelation. The same God who is the author of nature, being the author of the whole canon of Scripture, it is unreasonable to charge him with contradicting himself, either in his word or in his works. And this affords us a principle, by which the distinction between the Trinitarian doctrine and the Romish tenet of the real presence, can be readily perceived, although the Socinian is so apt to class them together. Thus, it is easy to demonstrate that the Romish dogma of transubstantiation cannot be correct, because it makes the senses contradict each other. It is only by the sense of sight, that we know the words, ‘ This is my body,’ ‘ this is my blood,’ to be in the Bible ; but the same sense of sight proves to us, that the bread and wine, in the Lord’s supper, continue bread and wine after the

words of consecration, as before ; and in addition to this, the smell, the touch, and the taste, all testify that no change of their material substance, has been effected. Of course, as the subject is one which belongs to the range of the senses, and as the senses decide that the words, ‘ this is my body,’ cannot be true in a material manner, we adopt a spiritual meaning, which consists, not only with the evidence of our senses, but also with the other parts of Scripture. Here, then, we proceed securely, on the evidence of sense, in a question peculiarly within the power of sense to decide. But the enquiry into the essence of the Godhead is not subject to such a test, nor does reason possess any knowledge upon this most sublime and unapproachable of all topics, except what is derived from the Scriptures. Hence, we must take their testimony as we find it, with reverence, and submission. We have no authority to add to it—we have no right to take any thing away. Whether the Unity of God be simple, or complex—whether it can consist with a Trinity of persons or not—are subjects totally beyond the reach of reason, except so far as reason is guided by the word of God, in the exercise of a sound and sober interpretation.

After thus examining the proper office of reason in the settling of religious truth, we might enter on the subject before us by observing, that almost the whole Christian world hold the point in question precisely as we do. Presbyterians, Methodists, Baptists, Lutherans, Independents, Seceders, Covenanters, Congregationalists, Moravians, Waldenses, and the extensive Churches of Greece and Rome, all maintain the Trinitarian doctrine. However these various denominations in the Catholic Church differ in other points, on this they agree. However some of them may have corrupted the truth in other matters, in this they all concur. However the lapse of time may have introduced

superstition or disorder in other respects, this seems to have been one of the fundamental principles of the faith which has withstood every shock, and is taught at the present moment, precisely as it was in the days of primitive purity, on the authority of the written word of God. And we might ask you whether this fact alone did not merit, from the minds of all men, a respectful consideration. But we have no desire to excite any extraneous influence in our favor. We ask only for a candid and an open mind, willing to see and to acknowledge the truth. And in order to give their utmost weight to the objections of our adversaries, we shall proceed to consider them at once, before we produce the evidence on which we rely.

Their chief, if not their only objection to the doctrine of the Trinity is this, that it is unreasonable, absurd, and contradictory to say, that God is both three and one. Now we think it can be easily shown that it is neither unreasonable, absurd, nor contradictory ; but that the Trinitarian has both reason and analogy on his side, independently of Scripture.

Let us first, however, quote from the articles of our religion the exact statement of the doctrine. ‘ There is but one living and true God, everlasting, of infinite power, wisdom and goodness, the maker and preserver of all things, both visible and invisible.’ Thus far, be it noted, we maintain the Unity of God, as strongly and as clearly, by the very words of our own article, as any body of men that ever breathed ; but here lies the difficulty, as they say, that ‘ in the unity of this Godhead there be three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.’ This, they tell us, is a contradiction, that each divine person should be God, while notwithstanding there is only one God. Surely, however, if we can show that a similar proposition may be stated on other subjects, where

every one admits its truth, it will be sufficient to answer this charge of unreasonableness and contradiction.

Take, then, for illustration's sake, the Sun in the firmament, and you will find that it is three and one. There is first, the round orb ; secondly, the light ; thirdly, the heat. Each one of these we call the Sun. When you say that the Sun is almost 900,000 miles in diameter, you speak of the round orb ; when you say that the Sun is bright, you mean the light ; when you say that the Sun is warm, you mean the heat. The orb is the Sun, the light is the Sun, and the heat is the Sun ; and they all mean different things, and still there is but one Sun. Here is a manifest trinity and unity even in a material substance, known and understood by all, yet it is just as open to objection as the Christian doctrine, that the Father is God, and the Son is God, and the Holy Ghost is God, and these are different persons, while, nevertheless, there is but one God.

But again, from that object which is the crown of the inanimate creation, let us look to him who was made lord of this lower world,—let us look into ourselves, and see whether we cannot find a further illustration of the same truth. Is not every man living an example of a trinity and unity in his own person ? Has he not a soul, and a rational mind, and a body, and do we not call each by the same name—man ? For instance, when we say that man is immortal, do we not mean his soul ;—when we say that the man is learned, do we not mean his mind ;—when we say the man is sick, or dead, do we not mean his body ? Each of these we call the man, and they are all different from each other, and yet there are not three men, but one man. Surely here is another plain case to shew the unreasonableness of this objection.

Even in the very mind itself, however, according to the

old system of metaphysics, we may discover another, and perhaps on some accounts a closer illustration. There is the judgment, the memory, and the imagination, three faculties, each of which we call mind. In every exertion of the waking intellect, these three concur, and yet they are so distinct that neither can do the office of the other. It is the office of imagination to invent ideas ; of memory, to treasure up and recall them ; of judgment, to compare and decide. Yet, although each is called mind, there are not three minds, but one mind. And here is another instance of a triune organization, to manifest the error of the assertion, that the same being cannot possibly be at the same time both three and one.

But there is a farther objection to the doctrine of the Trinity, which it may be as well to notice. We say that the Son of God, the second person in the adorable Trinity, is from all eternity, as well as the Father, and that the Holy Spirit proceedeth from the Father and the Son, while yet this third Person is also from eternity. And here, they tell us, is another absurdity, that the Son is as old as the Father, and the Spirit which proceeds, as eternal as those from whom he proceeds ; these propositions being a fresh instance of what they are pleased to term contradictions. But even here, if we recur once more to the Sun in the natural firmament, we shall find an analogy to answer the allegation. Thus, for instance, it is not denied by any one, that the orb sends forth the light. It might therefore be called the father of the light, by a common figure of speech. And, in like manner, it is not to be questioned that the heat of the Sun proceeds from the orb, and likewise from the light, because it accompanies the rays of light and may be separated from them by the action of the prism ; yet surely it is easy to conceive, that both the light and the heat of

the Sun must be as old as the orb from which they proceed, since the very instant in which the Sun was created, it undoubtedly began to shine. If, then, the light and heat which are produced by the orb, are as old as the orb which produces them, so that there never was a moment in which the orb existed without them, where is the absurdity in our believing that the everlasting Word, who is the Son of God, and the Holy Spirit who proceeds from the Father and the Son, are both co-eternal with the Father, so that there never was a moment in which he existed without them? In this case, likewise, the allegation of contradiction to reason is sufficiently answered to show the utter futility of the objection; and the Christian disputant finds little difficulty in turning the weapons of the assailant against himself, even on the true principles of natural philosophy and common sense.

But while we thus show that the doctrine of the Trinity involves nothing contrary to reason, let it be distinctly understood, that we do not use these illustrations either as proofs of its truth, or as at all affording an example of the mode in which the Unity and Trinity of the ineffable Godhead exist together. Far from us be the presumptuous folly, the daring arrogance, that would attempt an explanation of the being of the Almighty. 'It is higher than heaven, what can we do? Deeper than hell, what can we know? The measure thereof is longer than the earth and broader than the sea.' But when the pride of intellectual men boldly undertakes to call the Scripture doctrine unreasonable and absurd, we think it lawful to answer this charge by showing, that the proposition, in itself, is perfectly consistent with reason; yea more, that a similar proposition is found to be true according to a certain mode in many created things; how much more, then, may it be

true in the great Creator. At this point, however, reason must stop short. Whether the Divine Unity does include a Trinity or not, is a question that God alone can answer. Reason may guess and conjecture forever, and at last nothing can possibly be known on a subject so awfully removed above us, without the express guidance of the word of inspiration. And here after all, is the chief difference between the rationalist and the Trinitarian, that the first frames his ideas of God by the strength of his own intellect, and takes from the Bible such passages only as justify his own preconceived opinions ; while the other submits his judgment to the whole word of the Lord and abides by it with the same humble confidence in all things, truly believing that ‘ the wisdom of this world is foolishness with God,’ and that the Christianity, which in the time of the Apostle Paul, was ‘ to the Jews a stumbling block and to the Greeks foolishness,’ cannot fail to be equally exposed to the cavils of the sceptical and self-confident sciolists of the present day.

Let us then, my brethren, come to the word of God for our knowledge, and reverently ask him to teach us how to worship him, and here we shall find every thing accord with the doctrine of the Church, that the true God is One in essence, while yet he is three in another mysterious aspect, which we call persons, marked out to us distinctly, by the terms, Father, Son, and Holy Ghost. To do full justice to the evidence on this point would require a volume. The limits of our course will confine us to the most prominent proofs, and of these only the first branch will now be laid before you.

First, then, we turn to the Old Testament to see how the Almighty speaks of himself, and in the very first sentence of the book of Genesis we find a plain intimation of this

doctrine. For in the original Hebrew language in which the major part of the Old Testament is written, the word translated God, is presented to us, not in the singular but in the plural number, and yet connected with verbs and pronouns in the singular,—a circumstance which is entirely peculiar, which hardly ever occurs in the Hebrew, except where God is concerned, and which does not admit of a correct translation into any other language.*

There are very few places in the Bible where it was possible for our translators to exhibit this remarkable singularity so as to correspond at all with the grammatical construction of the English tongue. Yet a few may be found in which it appears clearly. Thus, where we read that God said, ‘Let us make man in our image, after our likeness,’ the plurality of persons in the Godhead is distinctly declared. Again, after the fall, the Lord God said, ‘Behold the man is become like one of us.’ And, again ‘The Lord rained fire and brimstone from the Lord out of heaven,’ with some others. The answer which some writers set up against this is, that God speaks like a king, who usually addresses his subjects in the plural number. But this argument can only be applied to the least important part of the peculiarity, and even then not fairly. For it must be recollected that the Hebrew plural which we translate God, united to the singular form of the verb, is currently used by the sacred writers in speaking historically of the words and actions of the Deity. But what historian, representing the speech of a king, ever mixed the singular and the plural together? Or what historian, speaking of the actions of one single king, ever used the plural for the singular? To this most

* See, for a fuller examination of this, the Dissertation in the Second Part of the Volume.

striking peculiarity of the case, the explanation offered by our adversaries has no application whatever. And even as it regards those passages, in which the Deity speaks in the form customary amongst monarchs, there is a reason for the human form of speech, which can never be applied to the Divine Being. For, it is to be considered, that such phrases as ‘us’ and ‘we’ are used by kings, because in their official capacity they include and represent the body of the people, while in their nature, they are exactly on a level with the lowest of their subjects; but with what propriety can we suppose that the Almighty Creator, who is more highly elevated above the brightest Archangel than an earthly king is above the meanest reptile,—that the only living and true God should use such language, as, ‘Let us make man in our image,’ when, in the work of creation, the Godhead was of necessity alone? The earthly king says, ‘Let us make a law,’ ‘let us pass a decree,’ because, however absolute he may be, he is obliged to use the instrumentality of his subjects to carry his will into execution. But what application has this to the case of creation, when we know that all the hosts of heaven and earth together, could not call into being a single atom? Clearly, then, neither in reason nor in point of fact, is this commentary justified; and we are consequently obliged to admit, according to the plain propriety of the words and grammar of the Hebrew Scriptures, that there is a plurality existing in the Godhead, and that this divine plurality is intimated when it is said, ‘Let us make man in our likeness.’ ‘The man is become as one of us,’ ‘Let us go down and confound their speech,’ ‘The Lord rained fire and brimstone from the Lord out of heaven,’ and so of the rest. On this foundation, therefore, we place our first argument, that in speaking of the Godhead at once in the plural number and in the singular,—that is, acknow-

ledging the Trinity and Unity, WE SPEAK OF HIM AS HE SPEAKS OF HIMSELF. Where can our adversaries direct us to so high an authority?

But the testimony of the Old Testament does not stop with teaching us that in the one God there is a mysterious plurality; it farther intimates, with considerable clearness, the number of this plurality to be three. Thus we read, in many places, of God, the Word of God, and the Spirit of God; and in some places we find a Trinity indicated in the very same verse. For instance, in the 18th Psalm, 'The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted.' In the blessing commanded to be used among the children of Israel, 'The Lord bless thee and keep thee, the Lord make his face to shine upon thee and be gracious unto thee, the Lord lift up his countenance upon thee and give thee peace.' And again, saith the Psalmist, 'By the word of the Lord were the heavens made, and all the host of them by the Spirit of his mouth.' And again, the Prophet, speaking in the person of Christ, saith, 'And now the Lord God and his Spirit hath sent me.' And again, saith Isaiah, speaking in the same person of Christ, 'Seek ye out of the book of the Lord and read, for my mouth it hath commanded and his Spirit it hath gathered them.' Many other passages might be added to strengthen this branch of the evidence, but these may suffice to prove that, even in the Old Testament, the Deity has presented himself to man, not only as the one living and true God, but also as possessing in this Unity a mysterious plurality, which, by various passages, appears to extend to the number three. Now although to us these considerations are by no means so conclusive as the proof derived from the New Testament, yet are they, in my mind, more than enough to show the error of the anti-trinitarian argument. And

certain it is, that the converted Jews have always pressed them upon their countrymen as possessing great weight, of which two instances may here be mentioned. Peter Alphonsi, an eminent Jew of the twelfth century, in a learned treatise, insists on the triple form of blessing enjoined to the priests as a plain evidence that there are three persons, to whom the great and incommunicable name, Jehovah, is applied. And another Jew, converted in England about sixty years ago, named John Xeres, in a printed letter to his unbelieving brethren, asks them how that frequent mention of God, by nouns of a plural number annexed to a singular verb, can be accounted for, unless on the trinitarian system, in which the Unity of the Godhead and the Trinity of the Divine Persons are both maintained. It is, perhaps, further worthy of remark, that the ancient Jewish High Priests, according to a tradition very current among their Rabbis, used a gesture, at the time of pronouncing the three-fold benediction, which showed plainly their sense of its meaning, for ‘they lifted up their hands,’ says the Rabbi Bechai, ‘and disposed their fingers into such a form as to express a trinity.’ Strange! that they, with only the Old Testament Scriptures to direct them, should have believed that sacred doctrine, which many in our day disbelieve under all the advantages of a complete revelation.

At this stage of our argument, however, my brethren, we must pause, since it would prolong the present discourse too much, were we to enter upon the far more copious and decisive testimony which the New Testament furnishes on the question before us. In our next we design to pursue the subject, by examining the proofs of our Lord’s Divinity; then we shall consider the personal agency of the Holy Spirit, and lastly we shall apply the whole to its practical connexion with Scriptural, primitive, and unadulterated

Christianity. Meanwhile, my beloved brethren, let us not forget that if there is a mystery in the doctrine, it is what might and ought to be expected ; for ‘ who can by searching find out God, who can find out the Almighty to perfection ?’ All we can do is humbly and thankfully to accept the language of the Scriptures, and reverently to speak of God as he speaks of himself, remembering withal that as we cannot fathom the trinity of the soul, mind, and body in ourselves, nay, that every thing around us affords mysteries too great for any mortal comprehension, therefore it would be most preposterous to expect that the mode of subsistence of the Almighty Creator himself, could possibly be within the feeble compass of our reasoning powers. It is enough for us to know that it is revealed, and that it involves no absurdity nor contradiction. May we all have grace to receive it with the fullest assent of the understanding and the deepest reverence of the heart, that so, while the angels in heaven are prostrating themselves in the Divine presence, saying, ‘ Holy, Holy, Holy Lord God Almighty’—while the glorious company of Cherubim and Seraphim are worshipping the Spirit, and Him that sitteth on the throne, and the Lamb, we, too, on earth, may unite in the same blessed work of praise, believing in Jesus Christ, the Son of God, and having life through his name.

DISCOURSE III.

1 TIM. III. 16.

GREAT IS THE MYSTERY OF GODLINESS : GOD WAS MANIFEST IN THE FLESH.

WE stated, in the previous discourse, the doctrine of the Christian Trinity—that there is but one living and true God, while in the unity of this Godhead there are three Persons, co-eternal, co-equal, and Divine, the Father, the Son, and the Holy Ghost. We considered, and, as we trust, satisfactorily answered the common objection, that it is unreasonable and contradictory to suppose each of these three Persons to be God, while yet there is but one God. We examined the proofs contained in the Old Testament Scriptures, which plainly point to a plurality of persons in the Godhead, and which indicate, though obscurely, this plurality of persons to be three ; and we showed, that, in speaking of the Deity as three and one, WE SPEAK OF HIM AS HE SPEAKS OF HIMSELF, the only course in which it is possible for us to be correct, on a subject so mysterious and sublime. In the present discourse we are to examine the evidence of the New Testament in connexion with the Old, as it respects the Divinity of Christ. Our next will be devoted to the personality of the Holy Spirit, and we shall conclude this branch of our undertaking, by an application of the whole doctrine to the great result of its influence on practical religion.

But here, my brethren, though it be somewhat in antici-

pation, let me deprecate the influence of a sentiment which is, unhappily, but too prevalent on this subject. Many think the doctrine of the Trinity of little moment, under the mistaken idea that it is merely speculative, without any real effect upon true piety or virtue. But is there any just ground for this opinion? Can there be any true piety or virtue without true religion? Can there be any true religion without the worship of the true God? And can we worship the true God unless we acknowledge him according to the testimony of his own word? And if we cast aside any portion of that word, or construe it so as to make it speak erroneously of the very nature of the Godhead, is it not manifest, that, so far as our error may extend, we cease to worship the God of the Bible, and substitute a Deity, in our notions of whom some things may be taken from Scripture, but others are derived from our own brain? And how can we be sure, that the Holy One of Israel will accept a faith which presumes to call his own account of himself into question, and ventures to cut it down to the standard of our weak and erring intellect?

The danger of mistake in this point, however, may be still more plainly apprehended, when it is applied to the person of our Lord Jesus Christ. We are told by the Rationalist, that he is a creature, and ought not to be worshipped as Divine. We say, with almost the whole Church of Christ, that he is indeed a creature, as respects his humanity, but that he is also the Eternal Word of God, the second person in the adorable Trinity, and that he ought, therefore, to be worshipped as Divine. Now here the difference is enormous. If the Rationalist is right, we are guilty of idolatry, because we raise a creature to an equality with God Almighty; but if the Rationalist is wrong, does he not stand exposed to awful peril? For

who shall define the danger, consequent upon the denying the true character of the Redeemer, and refusing him that honor which is his due? Can that doctrine, then, be trivial or unimportant,—can a right understanding of it be uninteresting, or unnecessary, when a mistake in it may involve such fearful consequences; and can there be a subject in Theology more worthy of our best efforts to comprehend it aright,—more deserving of our humble and fervent prayer, that the Spirit of Truth himself may enlighten and direct us?

Let us proceed, therefore, my brethren, reverently to investigate the first branch of the subject proposed, by inquiring into the Divinity of Christ, and thus ascertain upon what ground we believe him to be not only man, but also ‘God over all blessed for ever.’ And we shall, perhaps, best effect this by showing, that the same titles which are given to God in Scripture are also given to Christ; the same works are ascribed to both, the same blessings supplicated from both, the same worship paid to both, by all which it will be manifest that both must possess the same Divine nature, since there is but One living and true God.

1. To begin, then, with the titles of the Deity,—one of his incommunicable names is, the First and the Last. The Prophet Isaiah, declares, ‘Thus saith the Lord the King of Israel, and his Redeemer, the Lord of Hosts, I am the First and the Last, and besides me there is no God.’ But this name is assumed by Christ Jesus expressly, where he saith, ‘I am Alpha and Omega, the Beginning and the Ending, the First and the Last.’ The same Prophet, introduces the Deity calling himself the Saviour, saying, ‘I am the Lord, and besides me there is no Saviour.’ But St. Peter, calls Christ ‘Our Lord and Saviour,’ St. John calls him ‘the Saviour of the

world, and St. Paul, 'the Saviour of all men.' Another name assumed by the Almighty, is that of a Shepherd. Thus saith David in the Psalms, 'The Lord (Jehovah) is my Shepherd, I shall not want.' 'We are his people and the sheep of his pasture.' So Isaiah, speaking of the Messiah saith, 'He shall feed his flock like a shepherd, he shall carry the lambs in his bosom and gently lead those that are with young.' But all this is applied to the Saviour by his own lips. 'I am the good Shepherd,' saith he, 'the good Shepherd layeth down his life for the sheep; and other sheep I have, which are not of this fold: them also I must bring, that there may be one fold and one Shepherd:' and when to this we add the affecting passage where we read, that 'he lifted up the little children in his arms and blessed them,' we see him actually 'carrying the lambs of the flock in his bosom,' and we behold a correspondence of the whole which is equally close and beautiful.

Another name, frequently assumed by the Deity, is 'the husband of the Church.' This is set forth at great length by Ezekiel; it is frequently adverted to by the other Prophets, and is most expressly declared by Isaiah, 'Fear not Israel, thy Maker is thine husband, the Lord of Hosts is his name.' Now this title is applied to Christ by John the Baptist, 'He that hath the bride, is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy, therefore, is fulfilled.' Our Lord himself assumes the same name, where, being asked why his disciples did not fast, he replied, 'Can the children of the bride-chamber fast while the bridegroom is with them? But the days shall come when the bridegroom shall be taken away from them, and then shall they fast.' And St. John again applies the same language in the book of Revelations, where he speaks of

the redeemed Church as the bride, ‘the Lamb’s wife coming down from heaven.’

With regard to those titles which more plainly import Divinity, the very highest are claimed by Christ, and confirmed by the testimony of his Apostles. Thus Isaiah saith, ‘Unto us a child is born, unto us a Son is given; and the government shall be laid upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.’ All these names, thus applied by the Prophet to the Messiah, are confirmed by the evidence of the New Testament. That he was Wonderful, is manifest in his birth, in his miracles, in his life, in his death, and in his resurrection. That he was the Counsellor with the Father, is intimated by the Apostle Paul, where he asks, ‘Who hath known the mind of the Lord, or who hath been his counsellor?’ Far more clearly does St. John declare that, ‘In the beginning was the Word’ which was made flesh, (that is, Christ,) that ‘the Word was with God, and the Word was God,’ and that ‘without him was not any thing made that was made,’ which clearly shows him to have been of the Divine Counsel; and still more decided, perhaps, is his own declaration, that ‘No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.’ With respect to the third of these Divine appellations, the ‘Mighty God,’ we find St. Paul calling him in the text, ‘God manifest in the flesh;’ in another place, ‘Christ, who is over all, God blessed forever;’ and in another place he saith expressly, that, ‘In Christ dwelleth all the fulness of the Godhead bodily.’ The next title, ‘The Everlasting Father,’ is one of most peculiar majesty, and yet, this is clearly and emphatically assumed by our Lord, when Philip saith unto him, ‘Shew us the Father

and it sufficeth us.' For he replied, 'Have I been so long time with thee, Philip, and yet hast thou not known me? Whoso seeth me, seeth the Father. The Father and I are one.' And the last of this remarkable list of Divine names, the 'Prince of Peace,' is as clearly applied to Christ, by his own words, on the night before his crucifixion, when he said to his disciples, 'Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you.' So the Apostle Peter preached 'peace by Jesus Christ, who is Lord of all;' and St. Paul saith, that 'Being justified by faith, we have peace with God through Jesus Christ.' And again, the same Apostle saith, that, 'Christ is our peace, having abolished in his flesh the enmity—so making peace.' If it be required of us to show, in addition, that the epithet 'Prince' belongs to him, this is abundantly easy, for St. Peter calls him the 'Prince of Life;' and again, 'a Prince and a Saviour;' and again, in Revelation, he is called the 'Prince of the kings of the earth.' This branch of the evidence might be increased fifty fold, but even in so brief a selection, nothing seems wanting to prove the Divinity of the Redeemer, so far as the titles of the Almighty can determine the question.

We are next to examine the assertion, that the peculiar works of God are performed by Christ and attributed to him as the immediate agent. Thus, creation, which none but the Deity can possibly perform, is repeatedly ascribed to Christ, of which one remarkably full declaration of St. Paul furnishes decisive testimony; 'By Christ,' saith he, 'were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things consist.' Language cannot exceed the precision

and the grandeur of expression by which this great Apostle here establishes the creative power of the Lord Jesus Christ.

If, from creation, we pass on to redemption, we find this work particularly specified in the Old Testament, as the work of God. ‘I know,’ saith Job, ‘that my Redeemer liveth.’ ‘The children of Israel,’ saith the Psalmist, ‘remembered that the Most High God was their Redeemer.’ ‘As for our Redeemer,’ saith Isaiah, ‘the Lord of Hosts is his name.’ ‘None,’ saith David, ‘can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their souls is precious.’ ‘But with the Lord there is mercy, and with him is plenteous redemption.’ Now this very work, which is here declared to belong to God alone, is ascribed to Christ in various places of the New Testament. Thus, the prophetess Anna spake of the infant Saviour ‘to all them that looked for redemption in Jerusalem.’ So saith St. Paul to the Galatians, ‘Christ redeemed us from the curse of the law ;’ to the Corinthians he declares, ‘Christ is made unto us, sanctification and redemption ;’ to the Ephesians he saith, ‘In Christ we have redemption through his blood ;’ to the Romans he asserts, that ‘we are justified through the Redemption that is in Christ ;’ and to the Hebrews he declares, that ‘Christ, not by the blood of bulls and goats, but by his own blood, entered into the holy place, having obtained eternal redemption for us.’ St. John carries the same doctrine from earth to heaven, for in the Revelations we read, that ‘The four and twenty elders sung a new song to the Lamb, saying, Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.’ On this point, therefore, the evidence of Christ’s Divinity is equally conclusive. The Psalmist expressly saith, that

‘None can by any means redeem his brother, or give to God a ransom for him, for the redemption of their souls is precious ;’ ‘and as for our Redeemer,’ saith the Prophet, ‘the Lord of hosts is his name.’ But Christ Jesus is this Redeemer. Therefore, Christ Jesus is the Lord of hosts.

If, from creation and redemption, we proceed to the third great work of Divine Omnipotence, preservation, we shall arrive at the same result. This, in its highest exercise, is an unquestionable prerogative of Deity. The Patriarch Job, thus addresses the Lord, ‘What shall I do unto thee, O thou Preserver of men.’ ‘Preserve me, O God,’ saith the Psalmist, ‘for in thee do I put my trust.’ ‘The Lord shall preserve thee from all evil,’ ‘the Lord shall preserve thy soul.’ ‘The Lord preserveth the faithful,’ ‘the Lord preserveth all them that love him.’ But St. Paul declares that ‘Christ will preserve him to his heavenly kingdom,’ and St. Jude calls the saints, ‘the sanctified and preserved in Jesus Christ :’ and elsewhere the great Apostle of the Gentiles saith expressly, that ‘Christ, the Son of God, being the brightness of his Father’s glory, and the express image of his person, upholds all things by the word of his power.’ What plainer evidence can be asked, to prove that in this, also, the Saviour is shown to be Divine ?

When, from the general ascription of the works of God to Christ, we come to the details of particular miracles, it is most unquestionable that the testimony of Scripture multiplies upon us in every shape and form. These wonders had been expressly foretold by Isaiah, where he proclaimed, ‘Be strong, fear not, behold your God shall come with vengeance, even God with a recompense, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped ; then shall the

lame man leap as an hart, and the tongue of the dumb sing.' Now the fulfilment of this was claimed by our Lord on a very remarkable occasion. When John the Baptist sent two of his disciples to Jesus, saying, 'Art thou he that should come, or do we look for another?' Jesus answered and said unto him, 'Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them.' The very works which the Prophet declares shall be done when God himself comes to save his people, are performed by Christ in his own name and by his inherent power. There is, however, a peculiarity in these works, which demands attention. Under the former dispensation, no instance occurs of demons being expelled from the possessed, by any of the Prophets; with Christ, however, it was a frequent and ordinary work to expel them in the most astonishing manner. Before his time none but God claimed ability to confer on others gifts of healing or miraculous powers; but Christ freely bestowed those marvellous capacities on his Apostles. It was a prerogative of God alone, to rule the raging of the sea and the noise of its waves; but Christ exercises this very prerogative, by saying to the stormy billows, 'Peace, be still.' It was God alone, that could 'bring down to the grave and bring up;' but Christ Jesus restores to life at a word or a touch; yea, after four days elapse and the work of putrefaction commences, his command to the buried Lazarus is at once obeyed. The language of prophecy, before his time, had always been, 'Thus saith the Lord of Hosts;' when he appears, it is changed into, 'Verily, verily, I say unto you.' Could any man or other creature pretend to the Divine power of reading the heart? Yet Christ knew the very thoughts of all men.

Could any but God forgive sins? Yet Christ forgives sins on several occasions. When Peter, Paul, or Barnabas perform a miracle, they are careful to tell the people that they have no power of their own, but work solely by the name of Jesus of Nazareth; when Christ himself is applied to, he asks, ‘Believest thou that I am able to do this,’ and when he is answered ‘Yea, Lord,’ instead of rebuking the supposed error, he saith, ‘According to thy faith be it unto thee.’ How could all or any of these things be, if he were not God manifest in the flesh? No wonder, then, that he appeals to his works.—no wonder that no man ever spake like him.—no wonder that he saith himself, ‘All things that the Father hath are mine.’ ‘The works that the Father doeth, the same doeth the Son: therefore, as ye believe in God, believe also in me.’

The next assertion that we were to prove was, that the same blessings were supplicated of God and of Christ: and this is manifest from the many prayers for mercy offered to him personally, by supplicants in general, by the Apostles where they exclaim, ‘Lord increase our faith,’ ‘Lord save us or we perish;’ from St. Stephen’s crying out, in the moment of his death, ‘Lord Jesus, receive my spirit;’ from the frequency with which grace, mercy, and peace are invoked of Christ, conjointly with God the Father, throughout the Epistles: and from the plain and repeated directions in the book of Revelations, counselling the Churches to seek from the Lord Jesus spiritual sight, and knowledge, and strength, and consolation. All this, if he were not Divine, would be the grossest idolatry; but as it is, it demonstrates his Deity in full agreement with the other Scriptures.

Lastly, we have said that the same worship was given to God and to Christ, by the plain testimony of the Sacred

Volume. Humble prostration at his feet was the common attitude of all who approached to ask his aid ; and the same adoration which other holy men refused to receive, was accepted by Christ Jesus as his due. Thus, when Cornelius, the heathen, fell down at the feet of St. Peter, the Apostle rebuked him, saying, ‘Stand up, for I also am a man.’ When the men of Lycaonia were about to worship Paul and Barnabas, they rent their clothes and ran in among the deluded idolaters, and exclaimed, ‘Sirs, why do ye these things, for we also are men of like passions with yourselves.’ Nay, when St. John was about to fall down at the feet of the Angel who showed him the wonderful visions of the latter days, the heavenly messenger checked him, saying, ‘See thou do it not, for I am of thy fellow-servants : worship God.’ Yet our blessed Lord not only declares, that all men should honor the Son even as they honor the Father, but he receives continual worship, as a thing of course, without one word of rebuke. While only an infant in appearance, the Eastern Magi worship him ; his Apostles worship him ; the sick, the lepers, and all his supplicants worship him. Thomas falls at his feet and exclaims, ‘My Lord and my God.’ St. Paul applies to him the expression of the Psalmist, ‘Let all the Angels of God worship him ;’ and declares, that ‘At the name of Jesus every knee shall bow, of things in heaven, and of things in earth, and things under the earth ;’ while, to crown the whole, we read in the book of Revelations, that the redeemed and the Cherubim in heaven fell down before the Lamb, having every one of them harps and vials full of odors, which are the prayers of saints ; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, were heard by the Apostle, saying, ‘Blessing, and honor, and glory, and power

be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.'

And now, my brethren, have we not redeemed the pledge given you, that Jesus Christ should be proved to be Divine, yea, 'God over all blessed for ever?' Are not all the names and titles of God given to him? Are not all the peculiar works of God attributed to him, and performed as by his own intrinsic power? Are not those supplications, which ought only to be rendered to the Almighty, offered to Christ as to God; and is not Divine worship paid to him by all things in heaven and earth, as his unquestionable due? And is not the doctrine of his Divinity thus shown to be declared in Scripture, by such a variety of evidence, such a force of demonstration, as clearly marks its fundamental and indispensable importance, and proves it to be the very corner stone of the true faith?

But our adversaries reply to all this, by pointing out another set of Scriptures, in which Christ speaks and acts very differently. His appearing to suffer like a mere mortal—his knowledge and his wisdom increasing with his stature—his assertion that he knew not the day of judgment—his declaration that his Father was greater than he—his asking why the young ruler called him good—his fastings—his humiliation—his agony—his death—all these things, say they, show that he was human and not Divine. O strange and most mistaken inference! Why cannot they say that these things show him to be human, as well as Divine. This would be the truth. For Christ Jesus was, in fact, both perfect God and perfect man in one Person. He submitted to the taking our nature upon him, in order that he might suffer the penalty due to our sins, and merit heaven by his pure and perfect obedience. How otherwise could he have become the second Adam, the head of the human

family? Above all, how, in his Divine nature, could he have rendered that sacrifice which the majesty of the Divine law required, as the price of our redemption? Hence, both his natures are demonstrated with equal clearness. Had he possessed only the nature of God, it would have been impossible to have made atonement by his death, or to have exhibited, as the head of the human family, a sinless perfection. And had he possessed only the nature of man, his sufferings and his obedience could never have possessed that infinite majesty, which renders them adequate to the justification and free forgiveness of the myriads of the human family. Of course, therefore, as the Divine and human natures both existed in our blessed Lord, he speaks and acts, now as a God, and presently as a man. The same double mode of speaking of him is found in the Prophets and in the Apostles, for they describe him and refer to him, now in one character, and again in the other. By necessary consequence, then, two sets of passages are equally true, the one representing him as the ‘man of sorrows, and acquainted with grief,’ the other depicting him as ‘God over all, blessed for ever.’

Neither is this without a strong analogy amongst ourselves. For although we possess but one nature, yet that nature consists of two principles, the flesh and the spirit; and while a certain portion of our words and conduct refer to the one, the residue refers to the other. I sink with weakness and fatigue:—there speaks the body. I glow with the ardor of devotion:—there speaks the soul. The circle of all attainable knowledge is limited to a narrow space; I shall never know any thing to perfection:—there speaks the mortal. The circle of my attainable knowledge is boundless; I shall possess it perfectly, for I shall ‘see God face to face, and know even as I am known’:—there speaks the immor-

tal. I perish, I die:—there speaks the trembling flesh. I can never perish; I shall live forever:—there speaks the rejoicing spirit. What, now, should we think of a reasoner upon human nature, who should take only one half of our words and actions, and cast aside or distort the other, merely because he could not understand how two principles, so apparently opposite, could exist together? Yet just such an error is that of the Rationalist, who takes the Scriptural texts which prove the manhood of Christ, and casts aside those which prove his Divinity, merely because he does not fully comprehend that mystery of Godliness, ‘God manifest in the flesh;’ although, if he would but look within himself, he might find a similar mystery, if not so glorious and sublime, yet perhaps not less incomprehensible.

Let us, then, my beloved brethren, adhere to that Apostolic faith which accords with the whole counsel of God, as revealed to us in the blessed Gospel. Let us believe in the Divine Majesty of our great Redeemer, with full assurance of faith, according to the language of Prophets and Apostles, of Angels and men, according to the express testimony of Christ on earth, and the voice of the Father from heaven. Let us acknowledge his wondrous works; let us supplicate him for grace, mercy, and peace conjointly with the Father and the Spirit; let us fall down at his sacred feet with the Apostle, and claim him as our Lord and our God. If we thus confess him before men—fully accepting the whole mystery of Godliness, and acknowledging the Redeemer as God manifest in the flesh, trusting in his all-prevailing atonement and perfect righteousness, loving him supremely, and manifesting our love by keeping his commandments,—he will confess us also, before his Father in heaven. In life, he will never leave us nor forsake us; in death, he will be our comfort and our hope; and in

that blessed world which he has purchased for his people, eternal joy shall be our portion. ‘There,’ in the language of the Prophet, ‘we shall hunger no more, neither thirst any more, neither shall the sun light on us, nor any heat; for the Lamb, which is in the midst of the throne, shall feed us, and shall lead us unto living fountains of waters, and God shall wipe away all tears from our eyes.’

DISCOURSE IV.

2 CORINTHIANS XIII. 14.

THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL. AMEN.

The last branch of the Trinitarian doctrine, my brethren, namely, the Divine Personality of the Holy Spirit, now claims our attention. In reference to this, three principal errors have troubled the peace of the Church. The first was the heresy of Sabellius, who maintained that the Holy Ghost was simply another name for the Father. The second was the heresy of Theodotus and Artemon, revived by Socinus, who held that the Holy Spirit was merely a figure of speech for the influence of the Deity. The third was the heresy of Arius, who taught that not only Christ, but the Spirit also, was a creature. A few quotations from the only infallible guide—the Word of inspiration—will show the error of these various opinions, and leave us in peaceful possession of the truth.

In confutation of the error of Sabellius, there is evidence enough afforded in a single passage from the concluding discourse of the Redeemer, recorded in the sixteenth chapter of St. John's Gospel. 'It is expedient for you,' saith the Divine Teacher to his Apostles, 'that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—I have yet many things

to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come.' Now if we connect this with the twenty sixth verse of the foregoing chapter, where the Saviour saith, 'These things have I spoken unto you, being yet present with you ; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you,' the proof appears to be full that the Holy Ghost must be distinguished both from the Father and the Son, for otherwise, on the Sabellian hypothesis, no intelligible sense can be affixed to these solemn declarations of the Redeemer.

In regard to the heresy of the Socinians, who hold that the Holy Spirit is not a Divine Person, but only an influence of the Deity, we recur to the same Scriptures, in order to learn how we should speak of him. And here we find that personal injunctions, personal commands, personal gifts, and personal actions are ascribed to him, not in the poetical or figurative parts of the inspired volume, but in the plain details of sober history. The 'diversities of operations,' manifested in the Church, are directly attributed to him,—'all these,' saith the Apostle, 'worketh that one and the self same Spirit, dividing to every man severally as he will ;' and many are the passages which clearly demonstrate this truth. Thus the Redeemer declares, 'the Holy Ghost shall TEACH you in the same hour what ye ought to say :' again, we read that the coming of Christ was 'REVEALED' unto Simeon 'by the Holy Ghost :' again, 'the Holy Ghost SAID, Separate me Barnabas and Saul for the work whereunto I HAVE CALLED THEM :' again, saith the sacred histo-

rian, 'we were FORBIDDEN by the Holy Ghost to preach the word in Asia:' again, we find St. Paul saying to the Ephesian presbyters, 'Take heed unto yourselves, and to all the flock over the which the Holy Ghost HATH MADE YOU OVERSEERS.' And again, saith the same Apostle, 'The Holy Ghost WITNESSETH in every city, saying that bonds and afflictions abide me.'

But this is not all that the Scripture sets before us, to prove the personal agency of the Holy Spirit. We find it farther asserted that 'the prophecy came not in old time by the will of man; but holy men of God spake as they were MOVED by the Holy Ghost.' Again we read that 'the Spirit SEARCHETH all things, yea the deep things of God,' and again, that 'the Spirit MAKETH INTERCESSION for us.' Nay, as if to demonstrate his Personality beyond the reach of cavil, we are told not to 'GRIEVE' the Holy Ghost—not to 'RESIST' the Holy Ghost—with the dreadful denunciation of the Saviour himself, that 'Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, IT SHALL NOT BE FORGIVEN him, neither in this world, nor in the world to come.'

It is probable, my brethren, that more than enough has been cited, to satisfy the unsophisticated mind upon the point in question. Yet there are two other passages, which, to the Christian's heart, invest the doctrine with especial interest; the one already quoted, in which the office of consolation is appointed to the Holy Ghost, and the peculiar name of 'COMFORTER' is applied to him: the other, where St. Paul calls the body of the believer, the temple of the Holy Ghost. 'What!' saith he to the Corinthians, 'know ye not that your body is the TEMPLE of the Holy Ghost which is in you?' And again, 'If any man defile

the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are.'

Now if the Scriptures of unerring truth thus ascribe all personal powers to this Divine Agent—if he works—wills—divides his gifts and graces amongst the people of God—teaches—reveals—calls the ministry to their respective labors—forbids—sets overseers over the flock—witnesses the tribulations which the Apostle was to endure in every city—inspires the holy men of old to write the prophecies—searches the deep things of God, and maketh intercession for the saints—if he can be grieved—if he can be resisted—if he can be the object of the only unpardonable sin—yea, if he holds, by special assignment, the precious office of the Comforter, and establishes his divine residence within the heart, so as to justify the calling our bodies his temple,—if all this can be declared of the Holy Ghost, and yet he is not entitled to the consideration of a Personal Divine Agent, but is merely an influence, according to the strange error of the Socinian doctrine, then, indeed, we are free to confess that no truth is clear in Scripture, for words have lost their meaning.

The third heresy on this point which is deserving of special notice, is that of Arius, who maintained that the Holy Spirit was a creature, and not Divine. In confutation of this error, we are to show, from Scripture, that to this Third Person of the blessed Trinity are ascribed the names, the works, and the attributes of Deity. Our limits will oblige us to confine ourselves to a few passages out of a multitude, but enough, as we trust, to demonstrate the truth clearly.

To begin with Genesis, we read, ' My Spirit, saith the Lord, shall not always strive with man, yet his days shall be one hundred and twenty years.' Now this indulgence

is expressly called, by St. Peter, 'the long suffering of God, that waited in the days of Noah.' Therefore, since the patient waiting of the Spirit is the long suffering of God, the Spirit must be Divine. Again, the Prophet Ezekiel saith, 'the hand of the Lord God fell upon me, and he put forth the form of a hand, and took me, and the Spirit lifted me up.' Now here, while it was the Spirit that lifted the Prophet up, yet it was the Lord God who put forth the hand, and took him; therefore the Spirit is one with the Lord God. Again, in the Gospel according to St. Luke, Zacharias offers the sublime Hymn which is used to this day in the Church,—Blessed be the Lord God of Israel, for he hath visited and redeemed his people; as he spake by the mouth of his holy Prophets, which have been since the world began.' But we are expressly told by the Apostle, 'Well spake the Holy Ghost by Esaias the Prophet;' therefore the speaking of the Holy Ghost, is the same as the speaking of the Lord God of Israel. This result is equally manifest from the language of all the Apostles, when 'they lifted up their voice to God with one accord, and said, Lord thou art God, which hast made heaven, and earth, and the sea, and all that therein is; who, by the mouth of thy servant David, hast said, why do the heathen rage, and the people imagine a vain thing?' For in another place, we find St. Peter plainly telling them, 'This Scripture must needs have been fulfilled, which the Holy Ghost spake by the mouth of David.' Here, the inspiration of the very same man, David, is declared to be the work of the Lord God, and of the Holy Ghost, and hence it is evident that the Holy Spirit is one with the Lord God.

Again, the Redeemer declares that unless we be 'born of the Spirit,' we 'cannot see the kingdom of God.' But St. John, speaking on a similar subject, calls the Christian,

born of God ;' and surely, this also shows that the Spirit who regenerates us is indeed Divine.

Again, we find the Saviour directing his disciples to ' pray the Lord of the harvest, that he will send forth laborers into his harvest ;' but presently we read in the Acts of the Apostles, that ' those laborers were sent forth by the Holy Ghost.' Therefore the Holy Ghost must be one with the Lord of the harvest, to whom our Saviour directs us to pray ; and, consequently, he must be Deity. Once more, St. Peter, addressing the guilty Ananias, saith, ' Why hath Satan filled thine heart, to lie to the Holy Ghost ?' And presently the Apostle declares to him, ' Thou hast not lied unto men, but unto God.' Here it is equally manifest, that the Holy Ghost is God, since the very same sin which is called lying unto the Holy Ghost, in one verse, is called lying unto God, in the other.

These texts, thus compared, may suffice to show the Divinity of the Holy Spirit, in opposition to the error of the Arian doctrine ; the more especially as the passages cited on the other heresies, together with those which remain to be noticed in relation to the whole Trinity, concur in the same result. But at this point, let us pause, my brethren, for a moment, in order to show you how these three principal heresies conflict with and destroy each other ; because we deem this very warfare to be no mean evidence in favor of the truth.

Sabellius acknowledged the Divinity of Christ and of the Holy Spirit, and carried to the highest point the adoration of the Redeemer ; but he denied the Trinity of Persons in the Godhead, and considered the names Father, Son, and Holy Ghost, as merely marking the different manifestations of Almighty power.

Artemon, on the contrary, rejected the doctrine of the

Divinity of Christ, and contended that the Holy Spirit was only the influence of the Deity : so that nothing could be more directly opposed than these heretical opinions.

Arius took another and more plausible shape for his errors. He admitted the Trinity of Persons—he granted the pre-existence of Christ, and assigned to him and to the Holy Spirit the highest place amongst the creatures of God ; but he denied the proper Divinity of both ; and thus, while he condemned the other heresies, he fell into another snare, by following his notions of philosophy in preference to Scripture.

We see, from this simple statement, that the truth of primitive Christianity is in no degree weakened by the number of the heresiarchs who opposed it, during the first four centuries : and that the modern advocates of error have no right to claim credit for their opinions from the fact of this diversity. Those varieties of early sentiment had no principle of union amongst themselves. They were all, indeed, insurgents against the faith ; but they were also in utter hostility against each other. Amidst their perverse disputations, the doctrine of the primitive Church stood firm. It prospered—it triumphed—it prevailed. And it stands at this hour—a beacon founded on the rock of ages—enduring and eternal : for it is guarded by the might of him who said, ‘ Heaven and earth shall pass away, but my word shall not pass away.’

From this brief digression, however, let us pass on to the consideration of several passages, which seem to attribute the same acts, powers, and authority to each of the Divine Persons, so distinctly as to form almost a demonstration of the Trinitarian doctrine.

Commencing with the Divine law, we find St. Paul calling it, in one place, the ‘ law of God,’ in another, ‘ the law

of Christ,' and, in a third, the law of 'the Spirit of life.' Here are the Three. But St. James expressly declares that 'There is One lawgiver who is able to save and to destroy.' Therefore these Three are One.

The same threefold expressions occur with regard to the mind of the Godhead. 'Who hath known the mind of the Lord,' saith the Apostle. 'We,' saith he, elsewhere, 'have the mind of Christ.' And in another place he declares, that 'He who searcheth the hearts knoweth what is the mind of the Spirit.' Here is the same Divine Trinity again.

Of similar character is the language of Scripture, with respect to the will of the Almighty. 'This is the will of God,' saith the inspired writer. 'That thou shouldest know the will of Christ,' saith he elsewhere. And another Apostle declares, that 'the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' The Divine will is, therefore, plainly attributed to the same blessed Trinity.

If we look for the attribute of Omnipresence, we meet with the same result. 'Do not I fill heaven and earth?' saith the Lord, by the Prophet Jeremiah. 'The fulness of Christ,' saith the Apostle, 'that filleth all in all.' 'Whither shall I go then from thy Spirit?' saith the Psalmist: 'If I mount up into heaven, thou art there; if I go down to hell, thou art there also.' The Persons of the Trinity, then, are Omnipresent, therefore they are Divine.

If we look for the fountain of life, the same doctrine meets us again. 'Love the Lord thy God, for he is thy life,' saith Moses. 'Christ, who is our life, shall appear,' saith St. Paul; and again, saith he elsewhere, 'the Spirit is life.' Here is another manifestation of the doctrine.

If we look to the work of creation, the evidence assumes

new force. 'The Lord he is God,' saith the Psalmist, 'it is he that hath made us.' 'By the Word of God,' (i. e. Christ,) saith St. John, 'were all things made.' And saith Job, 'the Spirit of God hath made me.'

To the same Divine Trinity is attributed the quickening of the dead. Thus the Saviour himself declares, that 'The Father raiseth up the dead, and quickeneth them;' and immediately afterwards he adds, 'even so the Son quickeneth whom he will;' and again, saith the same blessed Teacher, 'it is the Spirit that quickeneth.'

The same expressions occur in relation to the communion of the saints. 'Truly,' saith St. John, 'our fellowship is with the Father, and with his Son Jesus Christ;' to which St. Paul adds, 'The fellowship of the Holy Ghost be with you all.'

In a word, all Divine operations are attributed to the same adorable Trinity; for, as saith the Apostle, 'It is the same God which worketh all in all;' and again, saith he, 'Christ is all and in all,' and again, 'all these worketh that one and the self same Spirit.' But enough has probably been cited on this branch of the Scripture evidence, and we shall add but a few passages more, to close the whole.

The Saviour, speaking to the doubting Nicodemus, saith, 'Verily, verily, we speak that we do know, and testify that we have seen, and ye receive not our witness.' Why does our Lord speak here in the plural number? Let him answer the question. 'I am one,' saith he elsewhere, 'that bear witness of myself, and the Father that sent me beareth witness of me;' to which St. John adds, in his first Epistle, 'It is the Spirit that beareth witness.' Here are the three Witnesses which the same Apostle mentions in another text, saying, 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three

are one.' Plainer and stronger testimony than this, language cannot furnish ; yet is it corroborated by one manifestation, which appealed to the very senses of the multitude. For on the day when our Lord was baptized, we read, that 'the Holy Ghost descended in a bodily shape, like a dove upon him, and a voice came from heaven, which said, Thou art my my beloved Son ; in thee I am well pleased.' It is probable, that our blessed Saviour alluded to this very occurrence, when he said, 'I bear witness of myself, and my Father that sent me beareth witness of me.' And certain it is, that a clearer evidence of the Trinity could scarcely be imagined. The Father, invisible, speaking from heaven—the Son, in mortal form, standing on the bank of the river Jordan—and the Spirit, in the emblematic shape of a dove, descending upon him. Here were the three Witnesses again ; and if they were thus manifested on earth, how evident it is, that after the ascension of the Redeemer, they must continue to 'bear record in heaven.'

There can be but little wonder felt by any, upon even a slight survey of this mass of proof, in finding the doctrine of the Trinity placed at the very threshold of the Christian Faith ; so that no man should be counted a disciple, who was not solemnly baptized into this great and all important mystery. 'Go ye into all the world,' saith the Lord, after his resurrection, 'and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; and lo, I am with you always, even to the end of the world : '—a passage which is, of itself, a sufficient evidence of the Trinitarian system, though there were not a second like it, in the whole word of God.

It may perhaps be proper, before we leave the subject, that we notice the objections sometimes made against the

word 'Person,' and the term 'Trinity,' on the alleged ground, that these words are not found in Scripture, and therefore ought not to be used by the Church. But why censure us for using language derived from the earliest ages of the Christian religion, and consecrated by nearly seventeen centuries of veneration? If the doctrine, indeed, be not revealed, we are justly open to rebuke; but if it be—so long as words are the signs of our ideas, and modern ingenuity cannot devise a better substitute—it would seem a reasonable dictate of good sense to let these ancient landmarks of orthodoxy alone. The Church is not given to change, nor ambitious of the praise of invention. Old doctrines—old names—old customs—she retains with steadfast affection. Dignified by the appellation of his bride, by that God who is 'unchangeable,' she would humbly endeavor to resemble, as far as possible, the character of her Lord; and hence she never avoids—but seeks for—the 'old paths,' that she may walk therein.

It only remains that we state, briefly, the reason for the distinction which appears, in the Trinitarian doctrine, between the generation of the Son, and the procession of the Spirit from the Father. And this reason, my brethren, is precisely the same which supports the whole, namely, the authority of the word of God. The Scriptures speak of the mystical relation between the First and Second Persons, as the relation of the Father to his only begotten Son. The same Scriptures speak of the Holy Ghost as proceeding from the Father, and sent from the Father by the Son. And the Church—the faithful echo of the Scriptures—repeats their language, without presuming to define, or to describe the nature of a distinction, which is not only altogether beyond the reach of mortal apprehension, but into which it is probable that the highest Archangel might seek to penetrate in vain.

Such, then, my brethren, is a brief review of the Scriptural doctrine, on this most vital point of our holy religion,—that in the unity of the Godhead, there are three Persons of the same substance, power, and eternity, the Father, the Son, and the Holy Ghost ; that each of these is Divine and truly God, yet that there is but one God ; that in the economy of man's salvation, the Father is usually styled the Creator,—the Son, in the person of our Lord Jesus Christ, the Redeemer,—and the Holy Spirit, the Sanctifier of our race ; although there is, at the same time, a concurrence and unity of design, in all things, amongst the Divine Three. Such is the result of our examination into the testimony of Scripture, and such is the faith of the Universal Church, from the earliest period until the present day. True, it is a mysterious doctrine, altogether above the reach of our feeble intellect to explain, by any human imagery ; for ‘to what similitude shall we liken God, or with what comparison shall we compare him?’ Whatever illustrations, therefore, we have used in the progress of these discourses, must not be understood as intended to shed any light on the ineffable nature of the Deity. Far be from us the presumptuous and perilous attempt. More easy would it be for the poor earth-worm to speculate aright about the faculties and powers of the human race ; for what is the difference between the meanest insect and ourselves, in comparison to the infinite distance between us and the Creator ? But although we do not dare to be wise in this high subject above what is written, nor venture one step beyond the plain authority of the Word of God, yet we have used some illustrations to show you, that the doctrine is totally free from contradiction, and that the objections which the infidel scorner and the deluded rationalist advance so boldly against it, are capable of an easy refutation

on the mere principles of human reason. We shall now, in conclusion, apply the subject to the language of the text, where the Apostle prays, 'The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen.'

1. Remember, then, my brethren, that man, created originally in the likeness of his Maker, and pronounced good, yea, 'very good,' sinned voluntarily, and fell under the sentence of Divine condemnation. Remember that such as he became by transgression, we are by nature, fallen, degenerate, and depraved. And fearfully has this evil nature been developed in our lives, by evil thoughts, words and deeds innumerable, so that we are utterly condemned under that awful denunciation, 'Cursed is every one that continueth not in all things written in the Book of the law, to do them.' That curse is upon us all, young and old, male and female, bond and free; and we are altogether destitute of help or hope within ourselves, to bear us up against the storm of Almighty wrath and indignation.

But eternal thanksgiving to the mercy of the Most High, that we are not left to perish. The help that the wide world could not afford, was laid upon One 'mighty to save,' even our Lord Jesus Christ. He, the everlasting Son, the Word of the Father, in Divine compassion towards our ruined world, left the throne of his glory, and shrouded his celestial majesty in mortal form, that he might be a substitute for sinners. For our sakes he became a man of sorrows, and acquainted with grief; for our sakes he was bruised, smitten of God, and afflicted. For our sakes he earned the bright rewards of perfect and sinless obedience, on the one hand, and stooped to the agony of the cross, as if he were a vile malefactor, upon the other; and in recompense of his righteousness, and by virtue of the great atone-

ment thus rendered by him to the holiness of the Divine law, he obtained power to forgive sins, to pardon the worst transgressors, and to cancel every trespass against the blessed government of heaven. The first step for our restoration, therefore, is to apply to Him for the exercise of this power. ‘There is none other name under heaven, given amongst men, whereby we must be saved.’ ‘He is the way, no man cometh to the Father but by him.’ ‘The grace of our Lord Jesus Christ,’—the act of pardon which he alone can declare in our behalf,—is the only mode by which the curse of the law can be removed, and we be presented before God, absolved and free from the judgment of his righteous condemnation.

2. When this essential act of grace is extended to the soul by the great Redeemer, then, and not before, is the avenue opened for ‘the love of God,’ the second blessing which the Apostle, in the text, prays for his people. It is true, indeed, that in a certain sense, the Lord loves all his creatures. He gave his only begotten Son to die for the sins of the whole world, because he loved that world, although it lay in wickedness. But it is also true, that he is ‘angry with the wicked every day,’ and that he loves not, but hates, the lying tongue, the proud look, the bloody hand, and every other fruit of human corruption. To reconcile this apparent contradiction, it is only necessary to remember the difference between the love of benevolence or charity, and the love of complacency or affection. Thus, even a kind hearted individual, amongst men, will relieve the bodily necessities of the most profligate; nay, many a one would risk life to save, from flood or fire, those for whom they felt no personal regard whatever. And by the very same distinction we may understand, that the Judge, who has publicly condemned the criminal and abhors his crime,

will yet contribute, if need be, to keep him from starving in the dungeon. Should we have any difficulty in distinguishing the universal love towards all men, which prompts such deeds of benevolence as these, from the particular personal affection felt for a dear friend or brother, for parents or children? Surely not. Now, in like manner, we may understand, that while the Almighty loves all his works so as to provide for their necessities, relieve their wants, and furnish the means to rescue them from destruction, yet this, wonderful as it is in its extent, is merely the love of God's benevolence or charity. It is only for those who are pardoned through Christ Jesus, and who have cast aside their enmity, their ungodliness, their sensual lusts, desiring heartily to love, and serve, and worship him in sincerity and truth,—it is only for these that the pure and holy Governor of heaven can entertain the personal love which the Apostle mentions in the text. 'Whoso doeth the will of my Father,' saith Christ, 'the same is my brother, and sister, and mother.' These enjoy the love of God as his own regenerated children. The light of his countenance beams upon their path. The approving smile of his favor cheers and blesses them, and to them he addresses the gracious promise, 'I will be your God, and ye shall be my sons and daughters,' saith the Lord of Hosts.'

3. The third subject which enters into the Apostle's supplication is, 'The communion of the Holy Ghost,'—a privilege most inconceivably glorious. To have our fellowship with the Eternal Spirit of truth and holiness—to possess his abiding and sanctifying presence—to be delivered not only from the condemnation of sin, but from its power—to be filled with that peace which passeth understanding, and that joy which the world can neither give nor take away—to be endued with wisdom, strength, spiritual knowledge,

spiritual affections, spiritual faculties—to have our conversation in heaven, and be gradually transformed in the renewing of our minds, until our only delight is in the will of God, and there is none upon the earth that we desire in comparison of him—to have the Kingdom of God established so firmly in our hearts, as to give us a lively hope, full of consolation, a steadfast hope that may be ‘an anchor to the soul’—to realize the language of the Apostle when he said, that ‘to live was Christ and to die was gain,’ and to be able to say, when the last conflict draws near, ‘Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation,’—all this, and more than the tongue can tell, is included within the communion of the Holy Spirit—the noblest result of the Christian’s warfare, the crowning mercy of the love of God.

What better supplication, then, can be offered for you, than the Apostle’s prayer, my brethren? ‘The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen.’ What can point us more simply, and yet more conclusively, to the true gradation in our blessed religion,—the condemned sinner, first forgiven by an act of grace through Christ—then experiencing the Father’s love—then received into the companionship of the Spirit, and thus, by degrees, made fit for the habitations of eternal glory. And, O why should we refuse the homage of our humble and grateful adoration to that ineffable Trinity, by whom, in the unity of the only Living God, these precious offices are graciously sustained? Let the subtle Arian cavil—let the Socinian argue and dispute—yea, let the infidel deride, if he will, the sublime and affecting mysteries of Divine truth. But let us, my Christian brethren, cling to them with abiding confidence; and while we hold ourselves ready to give to every man ‘a reason

for the hope that is in us, with meekness and fear'—while we shun the dark intolerance of bigotry, and compassionate the advocates of error, let us prize more and more those doctrines which are so beautifully and affectingly interwoven with the daily services of our primitive Church, and utter, with the fervor of adoring faith, the humble supplications, O God, the Father of heaven—O God, the Son, Redeemer of the world—O God, the Holy Ghost, proceeding from the Father and the Son—O Holy, blessed, and glorious Trinity, three Persons and one God—have mercy upon us miserable sinners. Thus professing the knowledge of the truth, and devoutly using its constant ministrations, may you all, my beloved brethren, so experience its renovating influence, its sanctifying power, that the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, may be with you all, evermore.

DISCOURSE V.

JOHN I. 14.

THE WORD WAS MADE FLESH, AND DWELT AMONG US.

Having placed before you, my brethren, a connected view of the sacred doctrine of the Trinity, together with a short outline of the plan of redemption, in order to show the absolute dependence of the whole Gospel upon this doctrine, we return to the more direct track of the Apostles' Creed, and point your attention to the incarnation and sufferings of the Saviour, which are set forth in these terms,—that our Lord 'was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.' The Eternal Word, which in the beginning 'was with God,' and 'WAS GOD,'—even that 'Word,' saith the Apostle in our text, 'WAS MADE FLESH, and dwelt among us.' Let us reverently enter upon the consideration of this branch of our faith, showing the various circumstances connected with the Saviour's birth, and marking the peculiar events of his marvellous history.

1. In the incarnation of the Eternal Son of God, we behold, in the first place, a miracle, clearly announced by the Prophets, and as clearly testified by the Evangelists, namely, that he should be born of a Virgin. Thus, in the earliest intimation given to Adam and Eve in Paradise, the promised Saviour is called 'the seed of the woman.' Next, the Prophet Jeremiah declares, that 'the Lord hath

created a new thing upon earth, a woman shall compass a man.' In this remarkable passage, the production of the human nature of our Saviour, by a woman alone, is called not only 'a new thing,' but a thing so wonderful as to be equivalent to 'a creation.' In still clearer language, Isaiah saith, 'Behold, a Virgin shall conceive, and shall bear a Son, and shall call his name Emmanuel.' And in most strict accordance with these predictions, the inspired historians relate the name and condition of the Virgin Mary, who was favored with the high distinction of being the Mother of our Lord.

It is well known to what an idolatrous extent the veneration entertained for the Virgin Mother has been carried, during several centuries, by the Roman Church: that to this day, in many parts of the world, her images are exhibited, and her altars thronged with zealous worshippers; and that even in the most solemn forms of their public devotions, prayers and supplications are offered to her, by the titles of 'Queen of heaven,' 'Mother of God,' 'Intercessor,' &c. In all of which, it is manifest how far these Churches have departed, not only from the Scriptures, but also from the purity of the early faith. For as regards the testimony of Scripture, it is remarkable, that, although our Lord has commemorated the zeal of John the Baptist, the faith of the Apostles, and the devoted tenderness of Mary Magdalene, he has said nothing to warrant any undue exaltation of his mother; doubtless, because he foresaw the abuse that was likely to pollute his Church from that source, through the idolatrous propensities of mankind. So far, indeed, is our Lord from manifesting any peculiar respect for the Blessed Virgin, that his language to her, on some occasions, would seem expressly designed to be less affectionate and respectful than we should have anticipated, in

order to guard his Church against this very error. Thus, when he was but twelve years of age, we read that he tarried behind the company, and after three days his mother and Joseph found him in the temple, ‘sitting with the doctors, both hearing them and asking them questions.’ And when she gave him a gentle rebuke, by saying, ‘Son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing,’ he replies, ‘How is it that ye sought me? wist ye not that I must be about my Father’s business?’ An answer, which conveyed a rebuke in turn, for he reminds her, that his father was not Joseph, but God, and that she should not judge of his conduct by the rules of ordinary children, but remember who he was,—her son, indeed, according to the flesh, but her Saviour, and the Saviour of the world, in office and in dignity, whose first duty must be regulated by the great work which he came to perform. Again, at the marriage supper of Cana in Galilee, his mother informs him that they had no wine. And his answer seems, at first sight, ungracious in a high degree,—‘Woman, what have I to do with thee? Mine hour is not yet come.’ Again, when he is informed that his mother and his brethren stand without, desiring to speak with him, he answers, ‘Who is my mother, and who are my brethren? And he stretched forth his hand towards his disciples, and said, ‘Behold my mother and my brethren; for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.’ By this, he clearly places his mother on the broad and general ground of faith and of obedience, and pays her no special reverence whatever. And at last, when expiring on the cross, he provides for her by saying to St. John, ‘Behold thy mother,’ and to his mother, ‘Woman, behold thy son.’ Even in this most bitter hour, he exhibits no feeling of

tenderness, he utters no breathing of affection towards his earthly parent ; nor, after his resurrection, does it appear that he had any conversation with her whatever.

Now when to all this, we add, that in the whole Book of the Acts of the Apostles, and in the Epistles, the name of the mother of Christ is not so much as mentioned, and that in the Book of Revelation, although St. John speaks largely of heaven and its inhabitants, there is not a syllable of the Virgin Mary, it will surely be most manifest that there is not only no scriptural warrant for paying to her any worship, but that the whole strain of Scripture is decidedly opposed to this idolatry. What is most remarkable, however, in the Gospel on this subject, is that our Lord never addresses her by the title of mother, but calls her ‘ woman ;’ and when a female among the multitude cries out, ‘ Blessed is the womb that bare thee, and the paps which thou hast sucked, the Saviour, instead of encouraging this movement of veneration towards his mother, checks it immediately by saying, ‘ Yea, rather blessed are they that hear the word of God and keep it.’ To every affectionate and pious mind, this course of conduct seems almost unaccountable, until we recollect, that he must have known perfectly well the idolatry that would hereafter corrupt his Church in reference to his earthly parent, and that, in his infinite wisdom, he saw it to be necessary, not only that his conduct while on earth should guard against this error, but also that his recorded word should not give it the slightest encouragement. Hence she no where appears to have been the organ of communication from the people to him, or from him to the people, nor does any one apply to her for the purpose of laying his wants or his necessities before the Saviour. On the contrary, a high and holy distance seems to have existed between them, showing, on his part, a Divine foresight

of danger to the purity of the Church's faith, and, on her part, manifesting most clearly, that her maternal affection for him, as her son, was awed into the deepest veneration, by her devotion to him, as her Redeemer and her God.

But while, as Protestants, we see and deplore the errors into which the Church of Rome has been seduced, by a blind adoration of the Virgin Mary, yet we should be wanting in justice and in feeling, if we withheld from her that honor which is fairly due. The language of the primitive Church was, 'Let Mary be honored and esteemed, but let Christ be worshipped and adored.' It was her own prediction, that henceforth all generations should call her blessed; and her cousin Elizabeth was filled with the Holy Spirit, when she said to her, 'Blessed art thou among women.' Still more enlarged is the honor paid to her by the angel Gabriel: 'Hail,' saith he, 'thou that art highly favored; the Lord is with thee: blessed art thou among women.' And when he saw her troubled with alarm, at this extraordinary visitation, he re-assures her by saying, 'Fear not, Mary, for thou hast found favor with God.' Yea, how great was the distinction, how exalted the privilege, that when the fulness of the time was come for the Eternal Son of the Father to be united to our nature, she alone, among the millions of the earth, and the many thousands of Judea, should be selected as the instrument whereby this wondrous manifestation should be displayed. Far be it, then, from any Christian, to refuse honoring her whom the Lord thus honored. Well may she be ranked highly in our favor whom the Lord thus favored; and most unseemly would it be if the Church on earth denied the epithet, 'Blessed,' to her who was pronounced blessed by the God of heaven.

2. The Eternal Son, being thus 'conceived of the Holy Ghost, and born of the Virgin Mary, suffered under

Pontius Pilate, was crucified, dead, and buried.' In this branch of the Creed, we have the time of our Lord's death fixed by a reference to the name of him, who was then the Roman procurator of Judea, under Tiberius. About sixty years before our Saviour's birth, Pompey the great had brought the Jews under tribute to the Romans. During the life of Hyrcanus, the high Priest, the reign of Herod, and that of his son Archelaus, the Romans suffered the Jews to be governed by their own laws and rules; but when Archelaus was banished by Augustus, Judea was annexed to the Roman Province of Syria, and received its governors from Rome. After the death of Augustus, Valerius Gracchus was governor; and he was succeeded by Pontius Pilate.

By this Providential arrangement, the power of life and death was taken from the Jews, and vested in the Roman Governor; and thus the determinate council of God was fulfilled, which had decreed that Christ should suffer in a manner not known to the Jewish law. On this account it was, that, although the Chief Priests and Elders, who composed the Jewish Sanhedrim, condemned Christ, yet it was not 'lawful for them to put any man to death,' and, therefore, they were obliged to deliver him to Pilate. But how Pilate could be induced to depart so far from his duty, as to crucify his innocent prisoner, seems not a little unaccountable. He cared nothing about the religious disputes of the Jews, and was well satisfied that 'for envy the Chief Priests had delivered Jesus.' When he examined our Lord, 'he found no fault in him.' Thrice he demanded of Christ's accusers, 'What evil hath he done?' Thrice he professed, 'I have found no cause of death in him.' To his own convictions of our Lord's innocence, his wife added her entreaties; for, heathen as she doubtless

was, she had received in a dream such intimations as induced her to believe Jesus to be 'a just man.' Yet in despite of all these convictions, Pilate condemned our Saviour, 'to please the Jews.'

This leads us to the real motive of his conduct. From the beginning of his government he appears to have committed many acts of rapacious tyranny and oppression, so that he had become particularly obnoxious to the Jewish nation. In consequence of these causes of complaint, they had actually commenced an accusation against him at Rome, which, had it been prosecuted, would most probably have terminated in the loss of his government, and, perhaps, in his total disgrace. He was, therefore, anxious to make them any sacrifice he could, in hopes to ingratiate himself with the leaders of the people, and induce them to withdraw their charges against him ; and hence it was, that he violated, for the precarious support of his own interest, every principle of justice, morality, good government, and humanity itself, to an extent, of which the history of the world cannot afford a parallel.

Under this man 'Our blessed Lord suffered:' but although the term here used refers to his last sufferings, yet it may be as well to consider the whole sufferings of his mortal life. To this we shall now proceed,—showing, first, that our Saviour was made perfect man, in order that he might suffer and obey, and, secondly, what his sufferings were.

1. That it was necessary for the Eternal Word to become man, in order that he might suffer and obey, appears, first, from the lost state of our guilty world, in which not one could be found able to redeem his own soul from the curse of the violated law, far less to redeem his fellows. Thus, the Prophet, speaking of the Lord, saith, 'He saw that there was no man, and wondered that

there was no intercessor ; therefore his arm brought salvation unto him, and his righteousness it sustained him.' The Almighty Father, compassionating the wretchedness of his creatures, and yet incapable of suffering sin to be relieved from the sentence of unchangeable justice, without an adequate atonement, devised the merciful plan, by which a representative of our race should be constituted to undergo the penalty we had incurred, as well as to work out that perfect obedience to the holy law of God, which we had all failed to render. Such an undertaking was too weighty for any created being to perform ; and hence the Eternal ' Son of the Father,' in infinite love to our fallen world, graciously assumed to himself the work of mercy. This assumption is represented by the Psalmist, where he saith, in the person of Christ, ' Sacrifice and burnt offering thou wouldst not, but a body hast thou prepared me. Then I said, lo, I come, in the volume of the book it is written of me, to do thy will, O God.'

That this marvellous work of Divine love and pity evidently required the employment of our mortal nature appears, secondly, from the very principle on which the whole blessed design rested. Man had sinned, therefore, man must die. Man was to be saved, therefore man must obey. Accordingly, the human nature, assumed to himself by the great Redeemer, was perfect man both in body and in soul. ' It behoved him to be made like unto his brethren in all things,' saith St. Paul, ' sin only excepted.' And again, saith the same Apostle, ' Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same.' ' As by man,' saith he elsewhere, ' came death, by man came also the resurrection from the dead : ' and again, ' The mediator between God and man,' saith he, ' is the man Christ Jesus.'

Two strange errors have subsisted in relation to this

part of our subject, which gave rise to heresies at different times. The first consisted in the opinion, that the body of our Lord was not real, but only a Phantom. This singular notion was opposed, not only to the whole testimony of the Evangelists, but to that of our Lord himself; for even after his resurrection, he directs the unbelieving Thomas to handle him, and feel, as well as see,—adding this conclusive expression, ‘A Spirit hath not flesh and bones, as ye see me have.’ But this sect, although at one period considerable, has not reached modern days, and is chiefly worthy of remembrance as affording a remarkable proof, how far the Spirit of false philosophy may carry men from the path of sober truth and reason.

The other heretics alluded to, admitted that Christ possessed a human body, but held that the Divinity was to it, what the soul is in other men, and that, consequently, he possessed no human soul. But a very little attention to the history of his life must prove abundantly, that he had a human Spirit like our own. Thus, it is said, that ‘he grew in wisdom, and in stature;’ and surely this wisdom could not be the wisdom of the Divinity, because that is perfect from eternity; neither could it be the wisdom of the body, because wisdom is an attribute of Spirit and belongs not to the flesh; of course, it must have been the wisdom of his human soul. So, too, ‘he marvelled at their unbelief;’ he was ‘angry at the hardness of their hearts;’ he wept over Jerusalem, and at the grave of Lazarus; and, above all, in the garden of Gethsemane, ‘his soul was exceeding sorrowful even unto death,’ and his human will shrunk from the awful task before him, and prayed that, ‘if possible, the cup might pass from him.’ All these, and other passages of a similar character, prove conclusively, that, in his human nature, he was constituted like other men, hav-

ing the same affections, the same passions, the same weaknesses, which our own souls exhibit; so that if we doubted his possessing this chief characteristic of our race, we should either be compelled to attribute to the Divinity within him feelings and passions to which God cannot be subject, or one half of the Gospels must lose their meaning.

Being made, then, in all respects, like unto man, sin only excepted, it remains that we account for this exception; for of all other men since the fall, it is certain, that they have been ‘shapen in iniquity,’ ‘conceived in sin,’ and ‘prone to evil from the womb.’ But had any taint of mortal depravity adhered to the Saviour, he would himself have needed an atonement, and never could have been that ‘Lamb of God’ ‘without blemish and without spot,’ which the holiness of the Divine law required. Now this perfect exemption from human depravity was the consequence of that sanctification, which the Holy Spirit effected in the marvellous work of his conception: so that, although he received his human nature from the Virgin, who belonged to the fallen race of Adam, yet all that was defiled was purified, all that was sinful was sanctified, all that was defective was perfected, even from the first instant of his being; and thus was he prepared to be the second Adam—thus was he fitted for the wondrous mediation marked out for him, and rendered capable of being an ‘High Priest, holy, harmless, undefiled, and separate from sinners.’

And now, with his mortal life, begin his sufferings. Other mothers await their travail in the midst of comfort, if not in luxury, and the hands of solicitous affection are ready to minister to their offspring, on its first entrance upon our world of trial. But the mother of our Lord has no better chamber than a stable, no softer bed than straw,

Lonely and unaided she endures her agony, and exerts her exhausted strength to wrap her precious babe in swathing clothes, and lay him in a manger. O what a resting place for the King of kings! How awful the contrast, between the welcome of heaven and the misery of earth. How deep the shame of our race, that while Angels were rejoicing over the infant Saviour, and the star of God was gloriously lighting the wise men of the East to his feet, the world, which he came to bless, was prepared to give him no better reception than want and poverty—neglect and scorn.

But a little while is suffered to elapse, till the Virgin Mother is forced to arouse her beloved one from his midnight slumbers, and hasten from the sword of the bloody Herod. And who shall realize the feelings of her bosom, as she pursues, step by step, her weary way to Egypt, dreading in every sound the voice of the brutal soldiery, and watching every shape with terror and alarm:—a sad but sure omen of the future life of him, who was to be ‘a man of sorrows and acquainted with grief,’ and a true pre-sage of those pangs which were to pierce her own soul also.

Of the period of our Redeemer’s youth, nothing precise is known; but, judging by his language ‘in the temple,’ at the age of twelve years, there can be no doubt that his reflections were early occupied by the work which he was sent to perform, and that his whole soul was devoted to the task of preparation. ‘From my youth up,’ saith the Psalmist, speaking in the person of Christ, ‘thy terrors have I suffered, with a troubled mind.’ And we may well suppose that this season, which, with others, is the period of indulgence, peace, and careless enjoyment, with him was full of solemn thought and fearful anticipation.

Surrounded on every side by human guilt and misery, looking forward to an open contest with the powers of darkness, and the rulers of the Jews, treasuring up all the wisdom and knowledge which his ministry could demand, and meanwhile, in labor and in toil, in fastings and prayers, in watchings, in meditation, and in self denial, exercising himself in the discipline which was to fit him for his high and glorious conquest over sin and death, he passed thirty years in patient expectation of the appointed time: and then, having received the public testimony of his heavenly Father, and the Holy Ghost, in bodily form like a dove, having descended upon him, he began to preach in the words of his Forerunner, 'Repent ye, for the kingdom of heaven is at hand.'

But what a display was now exhibited to the astonished inhabitants of Judea:—a mortal man, meek, lowly, and poor, clothed with Almighty power, speaking with the authority of the Most High, rebuking the rich, the great, and the learned with holy freedom, denouncing woe to the sanctimonious Pharisee, confounding the subtle and disputatious Sadducee, commanding devils, calming the sea, conferring miraculous powers on his disciples, reading the hearts of all, receiving worship as his undoubted right, claiming all the honors of Divinity, forgiving every sin, and bestowing every blessing, and yet meek, and lowly, and poor as before, without a place to lay his sacred head, the voluntary guest of the publican and the sinner, refusing to be made a king, and withdrawing himself from the praises and acclamations of the multitude, that he might spend nights in prayer. Blessed, blessed model of the most touching perfection! Marvellous, marvellous union of human loveliness and celestial majesty:—now commanding the elements like a God, now dissolving into tears with all the tenderness

of the deepest human sympathy, now dispensing the richest treasures of heaven, and now patiently wanting the meanest comforts of earth—ah! my brethren, no thought can estimate, no tongue describe the wonders of his character, and alas! but few hearts can feel them.

Soon, however, the malignity of envy and the rancor of hatred were aroused, and they whom he came to save, conspired against him. Doctors of the law, Scribes and Pharisees, Herodians and Sadducees by turns beset him, and put captious questions in order that they might accuse him. However these various sects differed among themselves, they all agreed in their hostility to so holy and pure a teacher as Christ. By their arts, the fickle minds of the multitude were turned away from their benefactor and friend, and of the thousands upon thousands whom he had fed, and instructed, and healed of every sickness and disease, not one remained to testify his gratitude and his devotion. The twelve Apostles alone seemed steadfast amidst the storm of persecution; and even amongst these, there was one vile traitor, who was preparing to make merchandise of his Divine Redeemer. Thus surrounded by malice and treachery, his grief was continually enlarged and his sorrows multiplied, until, at last, all forsook him and fled;—the awful climax was completed by his death, and the heavens and the earth manifested that feeling which men were too callous to display.

Fain, my brethren, would we continue this melancholy subject, so deeply interesting to the Christian's heart, but our limits warn us to conclude. Yet we may not close without beseeching you to ask your own breasts, whether any sympathy is stirring there, for the bitter anguish of the Saviour. Can you enter with compassionate interest upon the recital of his sufferings, can you mourn over his pangs,

and weep at the remembrance of his agony? O! if you can, forget not to deplore, with genuine penitence, the sins which rendered his sufferings necessary. We have a share of that heavy burden resting on our souls. We are, in part, the cause of the terrible infliction. 'He bore our griefs, he carried our sorrows,' for the Lord laid upon his innocent head 'the iniquity of us all.' Yes, my fellow sinners, even at such a price have we been redeemed—at such a price have we been ransomed from destruction. And can you reject such marvellous love? Can you be insensible to such a display of tenderness and mercy? God forbid! my brethren, God forbid. May the Spirit of his grace preserve you from this tenfold condemnation, that Christ died to save you, but you refused to be saved.

DISCOURSE VI.

HEBREWS II. 9.

THAT HE, BY THE GRACE OF GOD, SHOULD TASTE DEATH FOR EVERY MAN.

In tracing the affecting history of the sufferings of our Lord, my brethren, we are brought to the consideration of the circumstances which attended his apprehension, condemnation, death, burial, and descent into the place of departed spirits. These topics we design now to set before you, with the fervent prayer, that our humble labors may not be in vain.

1. After our Lord had clearly predicted to his disciples that he should be betrayed and crucified, he commanded them to assemble together for the last time, to eat the pass-over. There he discoursed to them at large, upon the precious proof he was about to give of his love for mankind; and having established the new memorial of his death, by the sacramental bread and wine, which he distributed amongst them, he retired to a garden, and withdrew from them a little space, that he might pray alone. Now was the time of a mysterious and awful conflict, which divines have often endeavored to explain, but of the nature of which we can know nothing certain. We only know that it must have been dreadful in the extreme, since it extorted from his human fears the affecting prayer, 'O my Father, if it be possible, let this cup pass from me.' This was the grievous depression that made 'his soul sorrowful even unto death.' Here was the infliction, at the bitterness of

which 'he was sore amazed, and very heavy.' But the decree had gone forth and could not be annulled. It pleased the Lord, in mercy to our apostate race, 'to bruise him, to put him to grief,' as said the Prophet, 'to make his soul an offering for sin.' Crushed to the earth, he seeks even for mortal sympathy, and cometh to his disciples, but 'they were sleeping for sorrow.' O! how desolate and deep must that feeling of misery have been, which forced from his lips the complaint, 'What, could ye not watch with me one hour? Again he retires—again he prostrates himself. All around him is thick darkness—all within him, wretchedness unutterable. Again he prays, 'O my Father, if this cup may not pass from me except I drink it, thy will be done.' Alas! alas! blessed Sufferer! what agony of soul he must have endured—what torment of the body, when the bloody sweat oozed from every pore, and 'fell in great drops to the ground!'

But the extremity of internal torture is somewhat lightened. 'The spirit is willing,' and an angel from heaven is sent to sustain the weakness of the flesh. The traitor Judas approaches. With the cowardice of conscious guilt, he comes, surrounded by an armed multitude in the obscurity of night, to seize the peaceable and unoffending Jesus. Bound as if he were a felon, he is led to Pilate's judgment-hall, 'like a lamb to the slaughter.' He is condemned by the priests and elders in the assembled council, and the infatuated multitude, led by their abandoned rulers, demand vengeance upon him whose whole life had been devoted to their service. In vain the Roman governor, though himself an unprincipled tyrant, demands what evil Jesus had done. In vain he protests that he finds no fault in his prisoner. In vain he washes his hands before them all, saying, that he is 'clear of the blood of this just man.' It was the hour when

the spirits of darkness were suffered to prevail. The rage of malice was inflamed to the uttermost, and the infuriated crowds cry out with savage eagerness, ‘Crucify him, crucify him, his blood be on us and our children.’

And now the cruel mockery begins. Delivered to the brutal soldiery of Herod, the meek but majestic Sufferer is stripped of his own raiment, that he may be decked in a purple robe, crowned with thorns, and exhibited with a reed in his hand, as the false pretender to royalty. His persecutors blindfold him, and, growing wanton in barbarity, strike him with the palms of their hands, saying, ‘Prophecy unto us, thou Christ, who is it that smote thee?’ Tired at length of their demoniac sport, they return him to Pilate, who orders him to be scourged; and then—lacerated—bruised—bleeding—they place the cross upon his shoulders, and commence their way to Calvary. Faint and exhausted with bitter anguish of body and of soul, he staggers and falls beneath the burden. But nothing moves the spirit of persecution to relent. They transfer the cross to Simon the Cyrenian, and continue their road to Golgotha, where two thieves are provided to be the companions of his last sufferings. Patient—silent—‘as a Lamb dumb before the shearers, he opens not his mouth.’ Fixed to the accursed tree, nailed through his hands and feet, and hanging in agony between heaven and earth, while insults, and mockery, and scorn, from every side, are heaped upon him, he raises his dying eyes and utters the touching supplication, ‘Father forgive them, they know not what they do.’ The measure of suffering is full. The last drop has fallen into the cup of bitterness. ‘IT IS FINISHED,’ saith the Saviour; ‘he bows his head and gives up the Ghost.’

My brethren, there is nothing which proves so strongly the awful depravity of the human heart, as this melan-

choly history; and nothing ought to humble us more deeply than the fact, that we can ever read or listen to it, without one tear of sympathy,—one throb of emotion.

2. Thus closed the sufferings of our Lord under Pontius Pilate: thus was he crucified and slain. It remains that we show how accurately, so far, the language of the Prophets was fulfilled; and this we shall endeavor to perform by considering, first, the types; and secondly, the express predictions.

The first remarkable type may be found in the sacrifice of Isaac by his father Abraham. And here several circumstances of the type and the antitype correspond most closely. ‘Take now thy son, thine only son Isaac, whom thou lovest,’ saith the Lord, ‘and offer him up as a sacrifice on Mount Moriah.’ Abraham obeys. Isaac was the child of promise in whose seed all the nations of the earth should be blessed. He carries the wood on which he was to be laid as a burnt offering, and willingly consents to be the lamb provided by the Lord. ‘In all this, we see clearly prefigured the gracious act of God the Father, who withheld not his Son, his only Son, but freely delivered him up for us all.’ Christ was the well beloved Seed whom God sent to bless the world, ‘by turning away every one of us from our iniquities,’ and restoring us to the image and favor of the Lord. He willingly consented to be the Lamb of God who taketh away the sins of the world. ‘Lo,’ saith he, ‘I come to do thy will, O God.’ He bore the cross, the wood on which he was to be sacrificed; and the Mount Moriah on which Isaac was offered by the obedient intention of his father Abraham, was the same Mount Calvary, as is well believed, on which the Son of God was actually slain.

A second type of great significance presented itself, when

the fiery serpents bit the Israelites in the wilderness, as a punishment for their disobedience, and much people died. Moses, having interceded for the unhappy sufferers, was commanded to make a serpent of brass and put it on a pole, 'and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.' This type our Lord expressly applied to himself, when he said to Nicodemus, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but should have everlasting life.' The image which was thus erected, at the command of God, to destroy the deadly power of the fiery serpent, represented him who was ordained, as the seed of the woman, to 'bruise the serpent's head,' that is, to destroy the power of Satan. Its elevation on a pole, prefigured Christ's being lifted up on the cross. Its form being in the resemblance of that which it was intended to destroy, may signify our Saviour's appearing 'in the likeness' (as saith the Apostle) 'of sinful flesh, that he might condemn sin in the flesh,' and the cure being effected by the Israelites only looking upon it, represents the blessed healing of the soul performed by looking unto Jesus, with the eye of faith.

A third type, of yet closer correspondence, is displayed to us in the paschal lamb. For this lamb was to be without blemish; it was to be slain by the congregation of Israel; it was to be roasted whole, in performing which, it was common amongst the Jews, as we are told, to employ the figure of a cross; its blood was to be sprinkled on the door-posts of their dwellings, to preserve them from the destroying angel; not a bone of it was to be broken; and it was to be eaten without delay, so that none of it should be left until the morning. Thus, as the lamb was without

blemish, Christ, the Lamb of God, was without sin. As the paschal lamb was slain by the whole assembly of the congregation, so Christ, 'our Passover,' was slain by the whole multitude of the Jews. As the blood of the lamb was appointed to save them from the destroying angel, so is the blood of Christ to save us from eternal destruction. The roasting of the lamb by fire, and on the cross, points to the awful agonies of Christ, both in body and soul. The suffering none of the lamb to remain until the morning, may signify that the body of Christ was not suffered to remain on the cross until the next day; beside which, the flesh of the lamb was effectually secured, by this means, from any taint of corruption, thus typifying the flesh of Christ, which 'saw no corruption.' The bones of the lamb were not to be broken, and neither were those of the crucified Lamb of God; while the eating of the paschal lamb signified that spiritual nourishment of which the Saviour spake, when he said, 'I am the bread from heaven; if any man eateth this bread, he shall live for ever.'

But the time would fail us, if we were to notice the tenth part of those types of the death and the atonement of our blessed Sacrifice, which the Mosaic institutions contain in their ceremonial law. Suffice it to say, that the whole of this law pointed to Christ. The whole tabernacle service was designed as an impressive and majestic symbol of good things to come, and a lively and affecting annunciation of the great truth, that 'without shedding of blood, there could be no remission of sins.'—no forgiveness of the sinner. Hence every transgression against the law had its sacrifice of blood, its emblem of death, its atonement offering. Hence the transfer of sin to the victim, signified by the laying the hands of the priest upon its head, while the sins of the congregation were confessed over it. Hence the

effect of an acceptable atonement, expressed by the victim's bearing away the sins of the people into a land not inhabited. And hence, in every page of this Divine system, we behold the guilt of man, the justice of God, the inviolable sanctity of his laws, and the precious expedient of his mercy. The sinner must die—the law must have its course; but infinite love appoints the death of Christ as the price of his restoration, and since earth could only furnish types and shadows, the promised Redeemer is sent down from heaven. Thus the Deity himself provides the Lamb that taketh away the sins of the world. Thus, and thus only, by the sufferings and death of Christ, ‘mercy and truth have met together.’ The righteousness of God and our peace have embraced each other. The justice of the Holy One is preserved inviolate, and the sinner is saved.

Proceeding, in the second place, to the express predictions of the sufferings and death of Christ, we may commence by observing the Prophecy of David in the twenty second Psalm, written one thousand years before the appearance of the Saviour: ‘My God, my God,’ saith the Psalmist, ‘why hast thou forsaken me?’ Here are the very words which our dying Lord uttered upon the cross. ‘I am a reproach of men, and despised of the people,’ saith the Psalmist; ‘all they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him.’ Here are the very actions and the very words used towards the blessed Jesus by the infuriated Jews, for ‘they that passed by,’ saith St. Matthew, ‘reviled him, wagging their heads,’ and the chief priests, mocking him, with the scribes and elders, said, ‘He trusted in God, let him deliver him now, if he will have

him.' 'Dogs,' saith the Psalmist, 'have compassed me ; the assembly of the wicked hath enclosed me ; they pierced my hands and my feet. They look and stare upon me, they gape upon me with their mouths ; they part my garments among them, and cast lots upon my vesture.' All this was literally fulfilled in the sufferings of our blessed Redeemer : not one word failed. Again, in the sixty ninth Psalm, 'Reproach,' saith the Psalmist, 'hath broken my heart, and I am full of heaviness : and I looked for some to take pity, but there was none, and for comforters, but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.' O ! how faithful and affecting a representation of the anguish of soul which Jesus endured for our sakes, and how true a prediction of the cruelty which he experienced on the cross, when, burning with intense agony, he exclaimed, 'I thirst,' and vinegar, mingled with gall, was given him, by those barbarous and bloody men.

But here, in the Psalms of David, so many passages may be found closely descriptive of the Saviour, that a full collection of them within the limits prescribed to us, would be impracticable. And we shall, therefore, pass on to some other direct evidences, beginning with the Prophet Daniel. 'After three score and two weeks,' saith he, 'shall Messiah be cut off, but not for himself.' Now this period of weeks, counting according to Prophetic rule, where a day signifies a year, brings out precisely the time of our Saviour's crucifixion. Again, Zechariah saith, 'They weighed for my price thirty pieces of silver, and the Lord said unto me, cast it unto the potter ; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.' Here we behold a clear prediction of the price

paid for the treachery of Judas, and of the use which was afterwards made of the money ; for when the wretched traitor cast down the reward of his iniquity in the temple, the priests purchased with it ‘ the potters’ field, to bury strangers in.’ Again, saith the same Prophet, ‘ What are these wounds in thine hands ?’ Then he shall answer, ‘ those with which I was wounded in the house of my friends.’ A plain allusion to the nails which fastened the Redeemer to the cross, as well as to the astonishing fact, that his worst enemies were his own brethren according to the flesh, those to whom the first benefits of his atonement were offered, and who, therefore, on every possible ground, should have been his friends. Most true was it that ‘ He came unto his own,’ as said the Apostle, ‘ and his own received him not.’ But again, saith the same Prophet Zechariah, in a passage full of powerful expression, ‘ Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts. Smite the Shepherd and the sheep shall be scattered.’ This remarkable prediction was applied by our Lord himself, when he told his disciples that they would all desert him as soon as he was taken into custody. ‘ All ye shall be offended because of me this night,’ said he, ‘ for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.’ Not only, however, does this passage plainly predict the desertion of the disciples, but also the death of Christ ; and not only his death, but his character as God, and as man. For he was, indeed, the fellow or equal of God in his Divinity, as well as the faithful Shepherd of Israel.

One more citation from the ancient Prophets shall suffice for the present consideration of our subject, and that is from the 53d chapter of Isaiah, where the description of our blessed Saviour’s sufferings and death is minute and accurate,

to the most astonishing degree. ‘He is despised and rejected of men,’ saith the Prophet, ‘a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him, and we esteemed him not. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was laid upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgressions of my people was he stricken. He hath poured out his soul unto death, he was numbered with the transgressors, he bore the sins of many, and made intercession for the transgressors: and he made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.’ It was nearly eight hundred years from the delivery of this remarkable prophecy, before it was accomplished: and most minutely was it then verified, in the life and sufferings, trial, judgment, imprisonment, and crucifixion of our blessed Saviour. Yea, even the thieves that suffered with him are pointed out, the prayer that he offered up for his murderers, and the sepulchre of the rich man where his sacred body was laid, are all indicated: so that no reflecting mind can meditate on this wonderful prediction, and compare it with its fulfilment, without being struck with astonishment and admiration.

3. Having thus shown, by a few plain proofs, how manifestly the law of Moses, the Psalms, and the prophecies

pointed to the crucifixion of our blessed Lord, we shall briefly pass over the remaining clauses of this article, by stating what is necessary to be known in relation to his being dead and buried, and having descended into hell.

To a superficial view, it might seem altogether useless, after stating that Jesus Christ was crucified, to state also that he was dead. But this was done to guard against the various evasions of infidelity in ancient times, as it is possible that he might have been crucified and yet have survived. For a similar reason, we find it recorded that the soldiers pierced his sacred side with a spear, and that blood issued from the wound, mingled with water. This was not only a fulfilment of another prophecy, which said, 'They shall look upon me whom they have pierced,' but it was likewise a proof of his dissolution, because the blood had begun to separate, which it cannot do until all circulation has ceased. And besides this, as there can be no resurrection until there has first been a death, logical propriety dictated the statement of our Saviour's death, as introductory to the doctrine of his resurrection. Another purpose, however, and perhaps the chief, is answered by this expression; for the Christian is thereby reminded of the wonders which attended the dissolution of his Saviour, when the rocks were rent by an earthquake, the sun was darkened, the veil of the temple was rent in twain, and the heathen centurion, struck to the heart, exclaimed 'Truly this was the Son of God.'

4. Next appears the declaration, that our Lord was 'buried,' which might also seem immaterial. But it is not immaterial to remind the believer, by this one word, of the prophecy of Isaiah, who said that 'he should make his grave with the rich,' and of its remarkable fulfilment. For as our Lord was crucified as a malefactor, he would also

have been buried as a malefactor, had not the wealthy Joseph of Arimathea begged the body of Jesus, and, after anointing it with pious care, laid it in his own new sepulchre, where man was never laid before. We are also reminded by this, of the fruitless caution of the pharisees, in setting a guard of soldiers to watch the tomb, and affixing a seal to the stone, lest it might be removed: and thus the memory is better prepared to carry on the chain of Gospel history, which it is one great design of the Creed to embody, in the shortest compass, and the simplest form.

5. Lastly, we come to the doctrine of our Lord's descent into hell, which is founded on the passage of the Psalmist, where he says, in the person of Christ, 'Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption,' which passage St. Peter expressly applies to our Lord, in his discourse to the people on the day of Pentecost. Exceedingly various have been the opinions of the learned, in relation to this doctrine of our faith, but, perhaps, the best exposition of it is that which you find immediately previous to the Creed, in the Book of Common Prayer, where it is said that hell, in this passage, is to be considered to mean simply the place of departed spirits. For as the word heaven is used in Scripture in a variety of senses, so that the true sense is to be gathered from the context, in like manner the word hell is applied in the Old Testament, not only to the place of the damned, but also to the state, or place of departed souls in general. For example, when Jacob saith, 'I will go down into the grave unto my son mourning,' in the original language the word here called 'the grave,' is the same which is elsewhere translated hell: and the remark applies to many other passages, where the word occurs in Scripture. The belief of the Church, therefore, is, that

the body of Christ was separated from the soul at his death, as in the case of all men; that the body was taken to its appropriate resting place,—the tomb; and that the soul also was conveyed to the place of departed spirits, to await there the moment of their re-union. Nothing hinders us from a reasonable confidence, that this intermediate place of departed spirits is a place of happiness to the good, and of misery to the wicked, and that between them there is a barrier, which neither are allowed to pass. Thus considered, the place of departed spirits, into which our Lord's human soul descended, would be the same as Abraham's bosom or Paradise, and the Creed becomes consistent, both with his gracious promise to the penitent thief, 'This day shalt thou be with me in Paradise,' and with the parable of the rich man and Lazarus. It seems to have been the prevailing opinion of the Church, in all ages, that there is an intermediate state of this description provided for the souls of all, where the irreligious find a hell in the gnawing remorse of conscience, in the conviction that the threatenings of God are true, in the hopeless looking back on those lusts of the world and the flesh, which they can no longer gratify, and in the fearful looking forward to the day of Almighty wrath, when their bodies and their souls shall be re-united only to receive the sentence of final condemnation. While, on the other hand, those spirits, who depart from the body in the favor of the Lord, are consigned to an intermediate paradise, or place of happy repose, where they rest from their labors, enjoy the society of all the redeemed, and anticipate, with delighted hope, the dawning of that day, when their glorified bodies shall be raised from the tomb, fitted for immortality, and they shall ascend in them to their proper heaven, there to partake of the fulness of joy, and pleasures at the right hand of God for evermore.

Seeing, then, my brethren, the glorious majesty of Christ Jesus in his Divine nature—the eternal Son of the eternal Father—seeing the sinless perfection and spotless purity of that humanity which he took to himself as the head of our race—seeing the gracious decree of the Father to deliver up his only Son for our sakes, and the infinite love which prompted our Lord to humble himself, and, in the language of our text, ‘to taste death for every man’—marking the course through life of him, who was so emphatically ‘a man of sorrows, and acquainted with grief’—his self-denial—his poverty—his fastings—his watchings—his patient endurance of scorn and derision—his agony of spirit—his torments in the flesh—his voluntary yielding of himself to a false judgment, to a cruel imprisonment, to mockery and insults, to buffetings and stripes, and to the most shameful, lingering, torturing, and accursed death of the cross—we ask you for what end was so stupendous a sacrifice offered? For what end was such agony endured? ‘Hear, O heavens, and give ear, O earth,’—TO SAVE MANKIND—to save sinners; to save us, my brethren, even us, from the destruction of the body and the hopeless misery of the soul—from the pangs of eternal remorse and frantic despair—from the severity of God’s despised justice, and the vengeance of his insulted love—from infinite wrath and Almighty indignation—from the curse of heaven, and the agonies of hell—from these, and more than all that mortal intellect can imagine, or mortal tongue describe—Jesus, the blessed and the holy Jesus, DIED TO SAVE US. O my brethren! will any amongst you say, that—so far as you are concerned, at least—he DIED IN VAIN?

Suffer me, I beseech you—as a fellow sharer in all that ought to interest you—suffer me, my beloved friends, to warn you of your danger. We are the children of one com-

mon father. The same blood flows in our veins. The same hopes animate, the same fears depress us. We are travelling together in the same path of life, and the same death awaits us at its close. Whether you or I shall be first called to our account, is of little moment, but it cannot be very long until our flesh, with all the cares and distracting anxieties belonging to it, must be laid low beneath the clods of the valley. The ties which now bind us to the world, shall be dissolved forever—the place that now knows us, shall know us no more. O then, while time is yet allowed us, let me supplicate you to hear the warning voice of the Apostle, and hearing, may your souls live. ‘Christ Jesus,’ saith he, ‘by the grace of God, tasted death for EVERY MAN,’ for you, individually,—for each one within my hearing; whether young or old, rich or poor, bond or free, male or female, no matter: these distinctions have no relation to the soul—every soul is equally immortal—every soul is alike precious in his sight. To each particular heart is this message addressed, to each is this salvation offered. Before each singly, life and death—blessing and cursing are placed this day, and an eternity of happiness or of misery depends on your election.

Yes, my fellow sinner, Christ Jesus tasted death for you. Do you doubt his affection for you? Look at him weeping over Jerusalem, that hardened city, which had rejected all his overtures of mercy, and persecuted him even to the cross. Do you question his willingness to save you? Listen to his prayers for his murderers, even at the very moment that they were cruelly insulting his dying agony. Do you fear that you are too late to seek him? Look at the repentant malefactor at his side, who, at the last hour, received the blessed promise, ‘this day shalt thou be with me in Paradise.’ O then, refuse no longer your compliance

with the invitations of his grace. Quench not the dispositions which his Spirit has excited in your heart. Cast away fears, doubts, and opposing interests. Only seek him with earnest repentance and humble faith, and his grace shall be sufficient for you. He will subdue every obstacle in your path; he will open for you the door that no man shall close; he will be your sacrifice, your peace, your righteousness, your crown, and your salvation.

And you, my Christian brethren, his professed followers, who know that he tasted death for you—how do you show forth the sincerity of your profession? Do you live to him who died for you? Is the world which crucified your master, crucified to you, and are you crucified to the world? Or do you think that his life was all suffering, in order that yours might be all indulgence? Do you think that you can unite Christ with Belial, and worship, at once, both God and mammon? Shall Christ, who has once humbled himself to death for your sins, be crucified afresh by your worldliness, your unhallowed lives, your profane pleasures, and your ungodly example? O my Christian brethren, let not this foul reproach be brought upon the Church which the blessed Jesus purchased at the price of his precious blood. Look unto him constantly. Make the history of his life and sufferings the daily study of yourselves and all around you. Let the rule of every transaction be his sacred will, and bring your own into strict conformity to it. Be his followers, indeed, in watchfulness and prayer, in candor and in truth, in meekness and benevolence, in gentleness and love, in zeal for God and in patient endurance of every allotted trial. So shall you experience the unspeakable blessings of his pardon and his peace, the light of his countenance shall shine upon your path, and you shall go on, rejoicing, from grace to grace, and from glory to glory.

DISCOURSE VII.

ROMANS IV. 25.

WHO WAS DELIVERED FOR OUR OFFENCES, AND WAS RAISED AGAIN FOR OUR JUSTIFICATION.

These words, my brethren, refer to our Saviour Jesus Christ, and recognize distinctly the doctrine of the atonement, in the delivering of our Lord to death for our offences, and that of our justification, in his resurrection from the dead. Of the subjects here presented to us, however, we shall devote this discourse to the single point of the resurrection, and shall examine it in connexion with that portion of the Creed, in which we profess to believe, that ‘on the third day’ our Lord ‘rose from the dead.’ In this branch of our Christian profession, we may consider, first, the fact, secondly, the time, and thirdly, the consequences.

1. With regard to the fact of our blessed Lord’s resurrection from the dead, it was declared both by type and prophecy. The type appears in the sacrifice of Isaac, designed to be rendered by the faithful Abraham; for thus the Apostle speaks of this transaction in his Epistle to the Hebrews, ‘By faith,’ saith he, ‘Abraham, when he was tried, offered up Isaac, accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.’ From this we may learn that the whole of this interesting transaction was typical and figurative, shadowing forth, by the most affecting emblem, the love of God the Father, who spared not his own Son, but freely

gave him up for us all, the love of the Son of God who submitted to such sufferings for our sakes, and the resurrection of the great Redeemer from the grave, even as Isaac was raised again from the pile, on which he had been bound for a burnt offering.

As respects the prophecy, the prediction which is the most express on the fact of our blessed Lord's resurrection, is that of David in the sixteenth Psalm, where, in the person of Christ, he saith, 'My flesh shall rest in hope, for thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.' That this was spoken, not of David, the temporal king of Israel, but of the spiritual David, who is the King of kings, we have the most infallible evidence from St. Peter; for on the day of Pentecost, guided by the plenary inspiration of the Holy Ghost, the Apostle addressed the astonished multitude in relation to this precise subject. 'Ye men of Israel,' said he, 'hear these words. Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know, him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, My flesh shall rest in hope, because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Men and brethren,' continues the Apostle, 'let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise

up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' Thus we see the fact of our Lord's resurrection declared both by type and prophecy, the type being appointed nearly two thousand years, and the prophecy one thousand, before the coming of the Saviour to fulfil them.

Let us next proceed to the evidencé of the Resurrection, which we shall find to be various in its nature and irresistible in its force. For it is not, perhaps, too much to say, that no solitary fact has ever been proved with such a power of demonstration, since it was testified by angels and men, by friends and foes, in private and in public, by the dead as well as the living, by the works of his Apostles, and by the assent of God himself. On each branch of this evidence it may be well to bestow a brief consideration.

1. In the first place, then, the Resurrection of Christ was testified by angels. As his birth was joyfully announced by the heavenly host, so, too, his second entrance into life was hailed by the same celestial ministers; for we read, that 'The angel of the Lord descended from heaven, and came and rolled away the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, 'Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay.' To this account of St. Matthew, we may add the relation of St. John, who saith, that 'Mary Magdalene, as she wept, stooped down and looked into the sepulchre, and saw two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain.' How natural is

the inference from this passage, that even as we watch the slumbers of a friend until the moment of his awaking, in order to salute him with the language of affection, so these blessed ones had watched the sleeping body of the Redeemer until it returned to life, that they might be the first to worship and adore.

The resurrection of Christ was next testified by the women, whose tender devotedness of heart led them to the sepulchre, then by the two disciples, then by the ten, afterwards by the eleventh, 'Thomas, who was so hard to convince, and to whom the compassionate Jesus condescended so greatly, next by five hundred brethren, whom St. Paul saith, 'saw him at once,' afterwards by that great Apostle himself, 'as one born out of due time.' All these, to say nothing now of the Roman guard, were eye-witnesses of the fact, and this not once nor twice, nor were they eye-witnesses only, but during forty days from his resurrection to his ascension, on several occasions, 'He showed himself alive,' saith St. Luke, 'by many infallible proofs, being not only seen of them, but likewise speaking to them of the things pertaining to the kingdom of God.' Yea, that nothing might be wanting to the certainty of their convictions, their gracious Lord told them to handle his sacred body : 'Feel,' said he, 'and see that it is I myself ; for a spirit hath not flesh and bones, as ye see me have,' so that the sense of touch was added to sight and hearing.

2. In the second place, we are to show, that not only friends, but foes also, testified the fact of the resurrection ; and this assertion is abundantly proved by St. Matthew, who informs us that the Roman soldiers, placed by the request of the chief priests and the pharisees to guard the sepulchre, 'came into the city, and told the chief priests all the things that had been done.' This evidence, coming

from the very heathen who had lately joined in mocking and insulting Jesus, was not to be doubted. Accordingly, we find that the priests and the elders did not pretend to dispute it, but bribed the soldiers with a large sum of money to publish a false account of the matter. ‘Say you,’ said they, ‘that his disciples came by night, and stole him away while we were asleep, and if the governor hear it, we will persuade him and secure you. So they took the money,’ adds the Scripture, ‘and did as they were taught; and this saying is commonly reported among the Jews to this day.’ Here, therefore, we have the testimony of Christ’s enemies amongst the Romans, received and acted upon by his enemies amongst the Jews.

3. In the third place, we were to prove, that the resurrection of our Lord was not only shown privately, but publicly. And several of his appearances were undeniably of the most public character. His first manifestation in open day to the women and the soldiers,—his joining the two disciples who were journeying towards Emmaus in the common highway,—his meeting the Apostles when they went a fishing, on which occasion he stood on the sea shore, worked a miracle, gave them fish and bread to eat, and afterwards delivered his affecting exhortation to St. Peter,—and lastly, the occasion of which St. Paul speaks, where the Lord appeared to above five hundred brethren at once—all these were plainly public and open displays of his resurrection; so that no objection could be justly raised in this respect, to the testimony of the truth.

4. In the fourth place, we have said, that the resurrection of our great Redeemer was proved by the dead, as well as by the living; and this is manifest from the language of St. Matthew, for ‘The graves,’ saith he, ‘were opened, and many bodies of the saints which slept, arose, and

coming out of the tombs after his resurrection, came into the holy city, and appeared unto many.' This astonishing fact furnished a double evidence; not only testifying that Christ had risen, but further proving the power of his resurrection in securing the same blessing to his people.

5. But, to close the various and multiplied demonstrations of this great truth, the constant assertion of the Apostles, accompanied by their miraculous acts, ought to be considered conclusive, especially as St. Paul rests upon it so strong an argument. 'If,' saith he, 'the dead rise not, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, for we testify of God, that he raised Christ Jesus from the dead.' Still farther, however, to complete the series of evidence, on the day of Pentecost, the assent of the Holy Spirit was directly and visibly given, when there came a rushing mighty wind, and cloven tongues of fire appeared on the Apostles' heads, while thousands of unbelievers looked on, astonished, until they were converted by the exhortation of St. Peter, assuring them of the resurrection of Christ, and of his exaltation to be a Prince and a Saviour to Israel. Thus did angels and men, friends and foes, private proof and public manifestations, the living and the dead, the works of the Apostles, and the visible assent of the Almighty, unite to prove the fact of Christ's resurrection; so that no species of evidence is wanting, nor, perhaps, has any event, since the creation of the world, been supported by so great a force of demonstration.

Should it here be suggested, however, by the fertile spirit of unbelief, that all these proofs are drawn from Scripture, and therefore resolve themselves, at last, into the simple question, whether the Scriptures themselves be true, we

are prepared to say that the very fact of the existence of Christianity is a convincing evidence of the resurrection of its Author,—an evidence which, when fully considered, every sound mind must admit as irresistible. Let us devote a few moments to this branch of the argument.

We commence by the simple proposition, that there is such a thing as the Christian religion now existing and professed by multitudes in our own day. Since, then, this belief is established in the world, let us ask how it came there? In this stage of our enquiry, no infidel will venture to deny, that the religion professed by mankind eighteen centuries ago, with the solitary exception of the Jewish system, was entirely idolatrous, and totally distinct from the Christian faith. Neither can it be disputed, that the worship of the heathen was at that time so incorporated into the laws of every land and so defended by those laws, that an attempt to destroy it was sure to be visited by death. Now, then, we ask, how it came to pass, that Christianity opposed itself successfully to this idolatrous worship, if the resurrection, of Christ had not been true? Jesus himself was the reputed son of a carpenter, poor, humble, and altogether destitute of any human influence or authority. He lived in the midst of hatred and persecution, and at last died as a malefactor upon a cross,—a death the most degrading and base to which it was possible to subject the meanest and the worst amongst mankind. By whatever arts the infidel may suppose him to have gathered a few disciples around him, when living, his death must have destroyed the illusion if he had not risen again. In this, at least, they could not be deceived, for a crucified impostor can deceive no man. His followers were like himself, poor, low, unlearned, and simple men. How could eleven such individuals persuade the Jews, the Greeks, and the Ro-

mans, that the story of his resurrection was true, if they had not been enabled to work miracles to prove it? And even supposing, for the sake of argument, that these miracles also were deceptions, why should these poor fishermen attempt to carry on so senseless an imposture, when all they could gain by it was scourging and imprisonment, persecution and death?

Manifestly, then, the sacred history of Scripture is corroborated and established, by the very fact that Christianity prevailed and prospered, and continues to prosper and prevail. And the resurrection of Christ is shown to be the essential point from which alone we can date the triumph of his religion. Without this, his Apostles could neither have possessed motives to act, nor instruments of action, and every hope of his Gospel must have been buried in his tomb.

3. Having, now endeavored to set before you, my brethren, first, the type and the prophecy which announced beforehand the resurrection of Christ, and secondly, the proofs of the fact itself, we have next to consider the time. 'The third day,' saith our creed, 'he rose from the dead.' Now in relation to this particular period, we shall find two types and one most distinct prophecy. The first type shows the period, and is related at large in the history of the Prophet Jonah, who was devoured by a fish, and on the third day was cast forth on dry land. This our Saviour expressly appropriated to himself: 'For,' said he, 'as the Prophet Jonah was three days and three nights in the whale's belly, so shall also the Son of man be three days and three nights in the heart of the earth.'

The second type is found in the twenty third chapter of Leviticus: and the language relating to it reads thus: 'When ye be come into the land which I give unto you.'

saith the Lord by the mouth of Moses, ‘and shall reap the harvest thereof, then shall ye bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you: on the morrow after the sabbath, the priest shall wave it. And he shall offer, that day when ye wave the sheaf, an he lamb without blemish, of the first year, for a burnt offering unto the Lord.’ In order to apply this properly, it must be remembered that all the fruits of the land of Canaan, according to the Levitical law, were profane; and the feast of the first fruits was the mode appointed to consecrate them, which was done by the lifting up of one sheaf to the Lord in the name of all the rest, at the same time offering a lamb as an atonement. It was to this St. Paul alluded, when he said, ‘If the first fruits be holy, the lump also is holy;’ and elsewhere he carries on the same image by saying, ‘Now is Christ risen and become the first fruits of them which slept.’ As, therefore, the lifting up of the wave-sheaf on the day after the Sabbath, in connexion with the lamb slain as an atonement, was accepted by the Lord for the rest of the harvest, so the lifting up of Christ on the same day, in connexion with his blessed sacrifice for sinners, is accepted as ‘the propitiation for the whole world;’ and thus we have another type, in which the very day of the resurrection is presignified, and the whole of which shadows forth, most interestingly, the doctrine of the text; for Christ, like the lamb, was delivered for our offences, and, like the wave-sheaf of the first fruits, ‘He was raised for our justification.’

From these types we proceed to the prophecy relating to the precise time, which was delivered by our Lord himself; for on sundry occasions he told his disciples, that he should be ‘delivered to the Gentiles, and mocked, and crucified, and should rise again the third day.’ And not only

did his disciples hear this prophecy, but the Pharisees also ; for we find them coming to Pilate along with the chief priests, after Christ was crucified, and saying, ' Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again.' Thus manifestly was the whole truth and success of the mission of our Lord cast, as it were, upon the fact of his resurrection, and thus plainly had he announced it both to friends and foes.

Most punctually, however, were these types and prophecies fulfilled. For the day before the Sabbath, which was Friday, our Lord expiated the sins of ' the whole world,' by his cross and passion, and was laid ' in the heart of the earth,' in the ' sepulchre hewn out of the solid rock.' This was counted for the first day. The second, which was the Sabbath, he rested from his mighty work of our redemption, as he had before rested after the creation. And on the third day, which was the first of the week, ' very early in the morning,' he burst the bands of death, and appeared, the conqueror of our last enemy, clothed with all power in heaven and in earth, the Lord of life and glory.

But here it may, perhaps, be proper to advert to two difficulties which have been started in relation to this subject. The first of these is a cavil upon the length of time, for it is objected, that from Friday afternoon to Sunday morning is not ' three days and three nights,' as it ought to be in order to justify the prediction. Now this trifling argument is founded upon ignorance of the phraseology of the Jews. The nights are not to be understood at all as distinct portions of time, but this was a current mode of speech, signifying neither more nor less than three days : and counting the first day and the third inclusively, according to the well known rule, that in legal construction there is no fraction of a day, three days were actually fulfilled. That this was our

Lord's understanding of the expression is perfectly manifest, because, in speaking of this event, he uses both forms of speech indifferently, sometimes saying 'three days and three nights,' sometimes 'after three days,' and generally saying that 'on the third day' he should rise again. The same diversity of speech occurs, where the chief priests apply to Pilate for a guard upon the sepulchre. 'We remember,' say they, 'that this deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day.' Here, 'after three days' and 'until the third day,' are evidently designed to signify the same period; so that we have ample proof in Scripture to show that the prediction was accurately fulfilled, when the proper meaning of the phrase is recollected.

The second difficulty is much more serious in its aspect, because it is advanced for the purpose of impugning the Divinity of Christ, by those who advocate the Socinian heresy. For since it is said, in very many passages of Scripture, that 'God the Father raised Christ Jesus from the dead,' they endeavor to prove, that he could not have been Divine, since otherwise, as they say, he might have raised himself. Now this cavil is chiefly worthy of notice, as showing the weakness of those grounds on which the Socinian doctrine is supported. That the Divine nature of Christ raised the human nature from the tomb is the faith of the Church. This Divine nature, the second person of the Trinity, the Eternal son of the Father, is GOD, and, as such, is ONE WITH THE FATHER. By virtue of the relation existing between the Father and the Son, all that the Son doeth, the Father doeth, and 'whatsoever the Father doeth,' as Christ himself saith, 'the Son doeth likewise.' Thus God the Father created the

world, but it was by the instrumentality of the Son. So, likewise, the Father raised Christ from the dead, but it was by the same instrumentality of the Son. It is, therefore, no incongruity to say, that the Father raised Christ. and also to say, that Christ raised himself. for both may, and, indeed, must necessarily be true. And in this very way does Christ speak of it. ‘I lay down my life,’ said he, ‘of myself.’ ‘I have power to lay it down, AND I HAVE POWER TO TAKE IT AGAIN; this commandment received I of my Father.’ ‘Destroy this temple,’ said he to the Jews, speaking of his body, ‘and in three days, I WILL RAISE IT UP.’ Thus it will appear sufficiently evident, that as the same Scriptures which attribute creation, in one place, to God the Father, in another attribute it to God the Son, and in another to the Holy Spirit, so, in like manner, is every other Divine work apportioned amongst the same blessed Trinity; and the Resurrection of the humanity of Christ is, therefore, properly spoken of as the work both of the Father and the Son; the first, being the remote, the second the proximate cause, but both, as in all other acts, concurring together.

The fact of the resurrection of our blessed Redeemer, and the time, being thus considered, my brethren, we have only to reflect upon the consequences, which are briefly, but powerfully expressed by the Apostle in the text, where he saith, that ‘Christ Jesus was delivered for our offences, and raised again for our justification.’ This will be best understood, by recollecting the two great offices which our blessed Lord condescended to discharge for our sakes, as the second Adam, the great head of the human race. First, then, ‘he bore our sins in his own body on the tree.’ This removed the just vengeance of the violated law, but did not suffice to open for us the kingdom of heaven.

Secondly, therefore, it was necessary that Christ, as our head, should receive from God the reward of his perfect obedience in the resurrection from the tomb, by which his body became changed, and his human nature was fitted to ascend up to the right hand of the majesty on high, there to prepare a place for his people, to intercede for them continually, and to obtain for them such supplies of grace, as might enable them to be justified in and through his merits, and thus be themselves rendered, in due time, heirs of the inheritance of glory.

In this aspect of the question, the resurrection of Christ affords to the believer the most precious hope and consolation ; for, in the language of the Apostle, ‘ If we are buried in the likeness of his death, we shall be also in the likeness of his resurrection.’ The same change which his sacred body underwent, is destined for ours ; for ‘ he shall change our vile bodies, that they may be like his glorious body.’ ‘ As we have borne the image of the earthy, so shall we bear the image of the heavenly ;’ since all the righteousness, the celestial rewards, the authority and dominion of our gracious Lord are intended to be shared with his people. They shall be kings and priests unto God and his Father, they shall judge angels, they shall partake of the fulness of joy and pleasures for evermore. Blessing, and honor, and glory, and power, be to him who thus conquered death and hell, and opened to us the way to immortality and life !

But what evidence have we, my brethren, that we possess any interest in the death and resurrection of the Redeemer ? What proof can we exhibit to others, or even to ourselves, that we are heirs of this great salvation ? Have we been born again of water and the Spirit ? Have we been renewed in our hopes, our desires, and our affections ? Have we become acquainted with the deceitfulness

and corruption of our hearts by nature? Do we know what it is to repent of sin, to pray with humble faith, to come weary and heavy laden to the Saviour, that we may have rest unto our souls, and to have peace and joy in believing on the blessed Son of God, who was delivered unto death for our sins, and rose again for our justification? O my beloved brethren, it is not a dry system of doctrines in our heads, but a personal experience of their power upon our hearts, that must secure for us the glorious prize of our Christian calling. May God enable us all so to ask, that we may receive, so to seek, that we may find, so to knock, that the door of mercy may be opened to us; that when the cares and sorrows of this life shall be ended we may rejoice with our Saviour and our Lord, in joy unspeakable and full of glory.

DISCOURSE VIII.

PSALM LXVIII. 18.

THOU HAST ASCENDED ON HIGH, THOU HAST LED CAPTIVITY CAPTIVE: THOU HAST RECEIVED GIFTS FOR MEN; YEA, FOR THE REBELLIOUS ALSO, THAT THE LORD GOD MIGHT DWELL AMONG THEM.

We have selected this portion of prophetic Scripture, my brethren, as an appropriate introduction to that article of the Creed wherein we profess to believe the ascension of our Lord into heaven, and his session at the right hand of God the Father Almighty; and we shall proceed without any formal preface, to consider, first, the types and prophecies which pointed to these wonderful events, secondly, the record of their fulfilment, and thirdly, the motives and consequences intimated in the language of the text.

1. The ascension of Christ into heaven was typified by the High Priest, under the Mosaic dispensation, when he entered once a year into the most holy place within the Jewish tabernacle. This tabernacle represented our world, and the 'holy of holies' within the veil represented the highest heavens, because there was the ark with the mercy seat, and it was honored with the visible 'Shechinah,' or glory of God. None was allowed to enter into that sacred chamber but the High Priest alone, and even he dared not enter more than once a year, after a solemn atonement offering. Now all this was typical of Christ; for as the High Priest,

sprinkled with the blood of the sacrifice for sin, passed through the rest of the tabernacle, and entered into the holy of holies, so was Christ to offer his blessed atonement for the sins of the world, and, after passing through this earthly tabernacle, to enter into the highest heavens, the seat of the glorious majesty of God. This is the explanation furnished by St. Paul in his epistle to the Hebrews, where, after mentioning the law as respected the Jewish high priest, he proceeds to say that ‘Christ, being a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this building, neither by the blood of goats or calves, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us.’ ‘But Jesus,’ he adds a little after, ‘hath not entered into the holy place made with hands, the pattern of the true, but into heaven itself, that he may appear now in the presence of God for us.’ Thus we see a plain type of the ascension, applied with the utmost closeness, by the great Apostle himself, and, therefore, free from any possibility of error.

We are next to examine the type which represents the exaltation of Christ to the right hand of the Father; and this we find in the history of Joseph, who was a type of the Redeemer in many respects, but in this especially. For we read, that when he was taken out of the dungeon, he was exalted to the supreme power of Egypt. ‘Thou shalt be over my house,’ said king Pharaoh to him, ‘and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh took off the ring from his hand, and put it upon Joseph’s hand, and arrayed him in the vestures of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot that he had, and they cried before him, Bow

the knee; and he made him ruler over all the land of Egypt.' Here was a clear representation of the exaltation of Christ, who came from prison, and judgment, and the dungeon of the grave, and was raised by God the Father to the rule and government of the Universe, with the express command that all things both in heaven and in earth should bow down before him.

From these expressive types of the ascension and exaltation of Christ, we pass on to the prophecies relating to the same subjects; and first, to the prediction of his ascension. To this point the text is precise and full. 'Thou hast ascended on high,' saith the Prophet David to Christ, in spirit; 'thou hast led captivity captive.' This expression, taken in its connexion, refers with singular propriety to Christ, who was to conquer sin, death, and hell, and, triumphing gloriously over them, 'with his own right hand and holy arm,' to ascend up into the highest heaven, thence to send the precious gifts of pardon, peace, and every Spiritual blessing to the sons of men, 'that the Lord their God might dwell among them.' The prophecy of Micah may also be mentioned in this connexion, as conveying the same great truth. 'The breaker is come up before them,' saith the Prophet. 'They have broken up and passed through the gate, and are gone out by it, and their kings shall pass before them, and the Lord at the head of them.' This passage to us appears rather obscure, but the commentaries of the ancient Jews applied the title of the Breaker-up expressly to the Messiah. 'When shall we rejoice?' saith the writer in 'Bereshith Rabba.' 'When the feet of the Shechinah shall stand on the Mount of Olives, when the captives shall ascend from hell, and Shechinah in the head, as it is written by the Prophet, 'Their King shall pass before them, and the Lord at the head of them.' But, perhaps,

there is no passage of the Old Testament prophecies more beautifully expressive on this point, than the well known imagery of the twenty fourth Psalm, ‘Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in.’ Thus we find the ascension of our Lord clearly predicted, both by type and prophecy.

His exaltation was predicted, with the utmost clearness, by the Psalmist, in that remarkable text, ‘The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool.’ That this was applied to Christ by the ancient Jews, appears manifestly from our Saviour’s question to the Pharisees. ‘How doth David, in spirit,’ saith he, ‘call Christ Lord?’ For we read that ‘no man was able to answer him a word;’ whereas they might all have given him an easy answer, if it had not been confessed that the passage referred to the Messiah.

To these prophecies of the Old Testament may be added the prediction of our Lord himself, who expressly foretold both his ascension and his exaltation. ‘What,’ saith he, ‘and if ye shall see the Son of Man ascend up where he was before;’ and when he was arraigned before the Council, he predicted his exaltation, by saying, ‘You shall see the Son of Man, sitting on the right hand of the power of God, and coming in the clouds of heaven.’

2. Having thus set forth the types and prophecies relating more particularly to these wonderful events, we shall now proceed to the evidence of their fulfilment.

The ascension is mentioned expressly, by two of the Evangelists, but the largest account of it is given in the first chapter of the Acts of the Apostles. From the whole taken together, we learn that our Lord continued to appear unto his disciples for the space of forty days after

his resurrection : that then, he led them out, as far as to Bethany, and lifting up his hands, blessed them ; and when he had finished his last instructions, ‘ while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand you gazing up into heaven ? This same Jesus who is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.’ From this we see that the ascension of our blessed Lord was public, at the village of Bethany, in open day, and that it was witnessed both by men and angels.

The exaltation of Christ is mentioned in various passages. Thus St. Mark, speaking of it, saith, that he ‘ ascended into heaven, and sat at the right hand of God.’ St. Stephen, filled with the Holy Ghost, and looking steadfastly into heaven, ‘ saw Jesus standing at the right hand of God.’ And St. Paul frequently speaks of Christ ‘ sitting at the right hand of God, angels, and principalities, and powers being made subject unto him.’ Thus is the language of our Creed shown to be in precise accordance with Scripture ; but the meaning of the expression, ‘ sitting on the right hand of God the Father Almighty,’ may require some consideration.

1. In the first place, then, the right hand of God is a metaphor, or figure of speech. God, being a Spirit, can have no corporeal parts, and consequently in a strict sense, can have no hands at all, these bodily members being only suited to the wants of creatures like ourselves. But in his communications with us, he stoops to our feeble capacity, by employing such expressions in the language of men as furnish the best analogy to the common under-

standing. Recollecting, therefore, the figurative sense which such expressions must always bear when applied to the Deity, and reflecting on the different acceptations of the phrase amongst mankind, we shall have no difficulty in perceiving its true and appropriate meaning.

The hands of man are those members which are most active, and which are chiefly employed in the execution of his will. They display the strength of the body, and most of our actions are performed by them. But there is a distinction, by general custom, and perhaps by nature, established between them, by reason of which the right hand is much stronger than the left. Hence, as the hands of man are the instruments of his power, and as the right hand displays his greatest strength, so, by a metaphor easily understood, the hands of God signify his general potency, and the right hand of God signifies his vast and omnipotent control.

In this explication of the term, when Christ is said to sit at the right hand of God, we may understand it to mean the absolute sovereignty and dominion which he has obtained in heaven. And in the same sense he himself spoke when he said to the Jewish council, 'Hereafter shall ye see the Son of Man sitting on the right hand of power.'

In the second place, the right hand amongst men is the most honorable station. Thus the Psalmist saith, 'On thy right hand did stand the queen, in gold of Ophir.' And when Bathsheba went unto king Solomon, 'He sat down on his throne, and caused a seat to be set for the king's mother. And she sat at his right hand.' Hence, by a simple metaphor, the right hand of God signifies the place of celestial distinction, and Christ being set there, expresses the honor and glory of his place in heaven. The same sense is clearly conveyed to us by St. Paul, where he saith

that 'Christ Jesus, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;' and again, saith the same Apostle, 'We have an High Priest, who is set on the right hand of the throne of the Majesty in the heavens.'

In the third place, as the gifts of men are given and received by the hand, and as 'every good and perfect gift cometh from the Father of lights, with whom is no variableness neither shadow of turning,' therefore the right hand of God is the place of celestial bliss and infinite happiness; even as the Psalmist has so beautifully expressed it, 'In thy presence is fulness of joy, at thy right hand are pleasures for evermore.' In this sense also, Christ Jesus is said to sit on the right hand of God, because the sufferings of his humanity are over, and he rests above, in the unspeakable delights, the pure and infinite enjoyments of heaven.

As regards the other part of the phrase, where it is said that 'Christ *SITTETH* at the right hand of God,' it is perfectly obvious that this is a figure also, and indeed one in the most common use. Properly understood, it has no relation to the posture of our blessed Lord, but signifies his entrance upon his mediatorial office as King and as Judge, sitting in the throne of power, as Solomon sat on the throne of his father, according to the prediction of the Prophet, 'In mercy shall the throne be established, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hasting righteousness.'

Seeing, therefore, the substantial meaning of the expressions before us, we may understand, from the whole, the fulfilment of the prophecy which the angel Gabriel delivered to the Virgin mother of our Lord, when he said 'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever,

and of his kingdom there shall be no end.' 'For,' as the Apostle saith, 'because he humbled himself, and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, and set him at his own right hand in the heavenly places, far above all principalities, and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.'

Now the immediate effect of this entrance of Christ upon his regal power, is the subduing of his enemies, and the advancement and protection of his friends; for, as St. Paul saith, 'He is set down on the right hand of God, from henceforth expecting till his enemies be made his footstool;' and the text declares, 'Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.' To each of these subjects, we may profitably devote a brief consideration.

Christ Jesus, as a King, subdues his enemies, first, temporal, and secondly spiritual. His power over his temporal enemies was fearfully displayed in the destruction of the Jews, according to his own prediction. 'Verily, I say unto you, that there be some standing here which shall not taste of death, until they see the Son of Man, coming in his kingdom.' For, in less than forty years, while St. John, and, perhaps, some of the other Apostles were yet living, he did, indeed, come with the exterminating vengeance of an insulted monarch, upon that devoted and wretched nation. Jerusalem was destroyed. Famine and pestilence, fire and sword, slavery and death were the portion of those cruel men who had crucified the Lord of life and glory: and their own imprecation was awfully verified, for his blood was on them and on their children, and has never been wiped off, to this day,

The next enemies who felt his avenging power were the Romans. They had united with the Jews in Christ's crucifixion, and afterwards resisted the progress of his Gospel by ten successive and inhuman persecutions. But they suffered innumerable evils from constant wars, rapines, tumults, civil dissensions, and tyranny. The city of Rome itself was taken and sacked, when the Christians were preserved, while the heathen perished: till at length, the worship of all their idols was overthrown, and the whole empire arrayed itself under the banner of Christ Jesus. And in like manner has his dominion been exercised on all others, whether nations or individuals, for to his sceptre the rebel must submit, or be destroyed.

But the spiritual enemies of Christ, are those who oppose his kingdom in a way, invisible to us, except as we behold the awful consequences. Sin and death, are thus said, metaphorically, to have their dominions. 'Sin,' saith the Apostle, 'hath reigned unto death;' 'and death,' saith he elsewhere, 'reigned from Adam to Moses.' The arch enemy, however, is Satan, who, being driven from heaven, set up his kingdom in our earth, and so became the prince of this world. All these, our exalted Saviour controls, and compels them to submit to his dominion. Sin, he removes and enables us to conquer: death, he makes the avenue to life eternal: and Satan, he permits to follow his evil machinations no farther than they can be overruled for the welfare of Christ's people and the demonstration of his glory. Thus even now, the government of our exalted Lord is effectual in the restraining and controlling of his enemies, and shall hereafter be manifested in their total and eternal ruin.

On the other hand, he displays his sovereign power in the protection and advancement of his friends;—of all those

who, although belonging to a rebellious race, and once themselves rebels against him, yet abandon their opposition, receive his gracious offers of pardon, and gladly become the citizens of his commonwealth—the members of his household—rejoicing to have him to reign over them. To his foes he exhibits his power with reluctance, for ‘judgment is his strange work,’ and he ‘doth not willingly afflict nor grieve the children of men;’ but to his friends he delights to show his grace, and to manifest his glory. He descended from the bosom of the Father, for the sake of our rebellious world; for them he endured the cross, despising the shame; for them he consented to take upon him the form of a servant, to become obedient unto death, to make his soul an offering for sin, and to bear the awful weight of their transgressions. For them he conquered death and hell, and burst the fetters of the tomb, and ascended up on high, leading their captivity captive; for them he sat down in the mediatorial throne at the right hand of the Majesty on high, and received gifts of grace, mercy, peace, love, and joy, to send amongst them. But beyond all this is the paternal love which leads him to take up his habitation with his people, dwelling in their hearts by his Spirit, watching over their ways by his Providence, averting all evil from them by his power, cheering their souls by his presence, and tenderly leading them through the trials and temptations of this life, so as to prepare them for his immediate and visible government in the kingdom of his glory. Then shall arrive the period intimated in the text, when the ‘Lord God shall dwell among them;’ when they shall no longer see through a glass darkly, but face to face; when their knowledge shall no longer be confused or imperfect, but they shall know even as they are known; when the King himself shall clothe

them in the robes of his own righteousness, as a bride adorned for her husband; when they shall roam by the green pastures and the still waters of comfort; when the gracious hand of the Redeemer shall wipe all tears from their eyes, and sorrow and sighing shall be known no more.

It remains, my brethren, as properly belonging to our subject, that we notice the duration of the kingdom of Christ, for, although this enters not into the Apostles' Creed, yet it makes a part of the Nicene formulary, where we profess to believe that 'of his kingdom there shall be no end.'

Now on this point there is a passage in St. Paul's first epistle to the Corinthians, which has given rise to some controversy. For, speaking of the destruction of death, whom the Apostle calls 'the last enemy,' and of that period after the resurrection and general judgment, when Christ shall have subdued all things to himself, the inspired penman expresses himself thus: 'Then,' saith he, 'cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For when all things shall be subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him, that God may be all in all.' This passage does undoubtedly seem, at first view, to convey the idea, that Christ shall cease to be a king at some future period. But other Scriptures as plainly assert, and in a far greater number of passages, that 'he shall reign for ever and ever.' Thus saith the prophet, 'of his government there shall be no end.' So said the angel to the blessed Virgin, 'of his kingdom there shall be no end.' So, the Psalmist, in a passage which St. Paul himself applies to Christ, saith,

‘Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom.’ So St. Peter calls it the ‘everlasting kingdom of our Lord and Saviour Jesus Christ,’ and St. John saith ‘The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.’ The same eternity of government is expressed in the description of the glory of the saints. ‘They shall see his face,’ saith the Apostle, ‘his name shall be on their forehead, the Lord God shall enlighten them, and they shall reign for ever and ever.’ Now the spirit of infidelity lays hold on these apparent inconsistencies for the purpose of producing confusion; but, it is the duty of faith to understand them in such a sense as shall preserve a just unity amongst the whole. St. Peter has informed us that in St. Paul’s epistles are ‘some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction:’ and, doubtless, it is owing altogether to a hasty and presumptuous spirit on our own part, if these or any other portion of the blessed word of God be supposed to contradict the rest.

To understand this matter, therefore, correctly, it must be recollected that Christ Jesus sustains a double relation in his regal office. As God, he is One with the Father, and his kingdom, in this respect, can have no end. But as man, he is a mediator, his human nature has been exalted to the right hand of the Father, and all power and judgment have been committed to him, and shall continue to be exercised until the end, when mediation shall be no longer necessary. Then he will cease to exercise this delegated royalty, and will deliver it up to Him from whom it was received. But still as we read that the saints themselves shall reign for ever, much more shall we believe that

he who is their head shall reign over them, not, indeed, with the delegated authority of the Father, nor with the mediatorial dominion which will then have ceased, but with that inherent power which belongs to him as the Son of God and the Prince and Saviour of his people, through whom they were redeemed from sin and death, and admitted into the inheritance of glory.

It is not easy to say of what nature the authority of the saints shall be, but it is certain that they shall be kings and priests unto God and the Father, and shall reign in the kingdom of Christ. To the Apostles, he said, on one occasion, ‘ye shall sit on twelve thrones, judging the tribes of Israel.’ Again, saith St. Paul, ‘Know ye not that we shall judge angels?’ Whether the dominion of the redeemed shall be exercised amongst the countless planets of the universe, or over the regions of the fallen and condemned, or over the hosts of angels, cherubim, and seraphim, who are even now said to be ‘ministering spirits’ to the heirs of salvation, or only over their brethren, in a regular system of subordination, or over all these, it is impossible for us even to conjecture ; but thus much we may assert, because it is the express assurance of the Saviour, that the saints shall have some ‘dominion’ committed to them under Christ, that he shall reign over them, and God the Father over his own well beloved Son, for ever, the redeemed in Christ, Christ in the Father, and God in all.

My beloved brethren, how fervent the gratitude and how exalted the hope, with which this glorious inheritance should inspire us. In Christ Jesus there is neither male nor female, bond nor free. All, without exception, are presented with the same assurance, all are offered the same gracious reward. O forget not, I beseech you, the blessed prize of your high calling. Meditate often upon the ascen-

sion of your Lord to the right hand of the Majesty on high. Think of the power by which he led captivity captive for your sakes, and of the gifts of honor, and dominion, and happiness, and joy, which are his to bestow upon his people. Let not the transient and low attractions of earth deprive you of the blessings of heaven. Let not the cares of earth keep you back from your celestial kingdom, nor its pomps and pleasures rob you of an eternal crown. But press towards the mark. Run with patience the race that is set before you. Strive after the meek and lowly spirit of your gracious Redeemer, and remember that God exalted his human nature to his own right hand, because he was 'obedient unto death.' Obedience, my brethren, obedience is the only sure test of our profession. It will avail us nothing to say unto him, Lord, Lord, if we do not those things which he commands us. O then, pray earnestly that the same mind may be in you that was in Christ Jesus, and the Lord God Almighty grant you grace so to follow him in this world, that you may ascend to the throne of his glory in the world to come.

But to what portion in the kingdom of Christ are you looking forward, my careless and procrastinating fellow sinners. The Omnipotent Father has exalted him to the highest seat of Majesty, with the express promise that he 'will make his enemies his footstool.' O is it possible that you shall be overwhelmed among those enemies, in the day of his wrath? Will you persist in being numbered amongst his foes? Will you array yourselves against him who has all power in heaven and in earth? Shall sin and death and eternal misery be your awful choice, when the kingdom of peace and joy is set before you? Alas! my brethren, deal not so madly with your own souls. Rush not with such desperate frenzy upon sure destruction. For

you, also, Christ Jesus endured the cross, despising the shame ; for you he ascended up on high, leading captivity captive ; for you he has the same precious gifts in store, yea, ‘ for the rebellious also, that the Lord God might dwell amongst them ? O then repent, believe, and obey his Gospel. Refuse not the offer of his loving kindness and tender mercy ; but seek the Lord while he may be found, call upon him while he is near. Now is the accepted time. Now, even now, is the day of your salvation.

DISCOURSE IX.

JOHN v. 26. 27.

FOR AS THE FATHER HATH LIFE IN HIMSELF, SO HATH HE GIVEN TO THE SON TO HAVE LIFE IN HIMSELF : AND HATH GIVEN HIM AUTHORITY TO EXECUTE JUDGMENT ALSO, BECAUSE HE IS THE SON OF MAN.

The text, my brethren, contains a clear annunciation, in the words of our blessed Lord himself, of two doctrines of the Christian faith ; the one, the Divinity of the Redeemer, and the other, that the awful office of Judge has been committed to him by the Father. Of this last alone we propose to treat in the present Discourse, so as to explain, not merely the language of the Saviour, but also, in connexion with it, that article of the Creed by which we profess to believe that our Lord will come from heaven to judge both the quick and the dead. In itself, this is a proposition which most closely concerns us all, for 'it is appointed unto men once to die, but after this the judgment.' Suffer me, then, to bespeak your attention, my brethren, while we endeavor to consider the fact that there will be a final judgment,—the declaration that Christ will be the Judge,—the reason why the Father hath given him this authority,—the subjects on whom it is to be exercised,—and the time and manner of its execution.

1. First, then, as to the proposition that there will be a final judgment, it seems probable from a variety of reasons, independently of the express authority of Scripture. The light of conscience, or what some have called the moral

sense in all mankind, furnishes one strong argument upon the subject ; for why should God have enabled us to judge ourselves, if HE did not intend to judge us ? Why should we feel so much uneasiness and remorse at the recollection of evil actions long since committed, unless to forewarn us, as it were, by an instinctive recoiling of the mind, of the doom which awaits such actions hereafter ? No trace of this is discoverable in the inferior orders of creation ; and if, like them, we were only created for the present life, why should we have been troubled with so restless an adversary to our peace as conscience proves to most men ? From this alone it is not unreasonable to infer, that the judgment thus established in our breasts was given in order to intimate a judgment to come ; so that, as saith St. Paul, ‘Men are a law unto themselves, and have the work of the law written in their hearts ; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another ;’ and this also, in reference to that ‘day, when God shall judge the secrets of them all.’

But again, the same result may be considered probable from the acknowledged attributes of the Deity, who is admitted by all to be perfectly just to his creatures. For when we look around us in the world, and see the extraordinary differences in the situation of our fellow creatures,—how frequently the virtuous are cast down, and the profligate are exalted,—how uncertain and precarious is the possession of every blessing,—how often our best efforts are frustrated, while others succeed in the very same pursuits, without either wisdom or worth to recommend them,—and how commonly the most amiable and deserving are found to have experienced the bitterest trials,—it seems to be a very reasonable inference, that the just God would never permit these vast inequalities in the condition of mankind,

if he had not provided another tribunal where they shall all be rectified, and the unerring judgment of which shall fix forever the true connexion between happiness and virtue, between misery and vice.

Whether these inferences can ever be carried to the point of a moral demonstration, however, may well be doubted. It is indeed true, that all mankind, in every age and in every country of the world, have admitted them. A judgment to come is found in every system of belief without exception. However disfigured by errors and absurdities, however frivolous or incredible in its details amongst the heathen mythologists of ancient or of modern days, still the foundation is the same in all, and all men have concurred in this most necessary truth, that for the deeds committed here, they should be judged hereafter. But the universality of this belief is no sufficient ground for the opinion that it was discoverable by unassisted reason. The province of reason does not extend to the discovery of religious truth. She can conjecture what MAY BE the will of God, but she must learn from revelation what it IS. And in that revelation we have abundant evidence, that even before the flood, the Deity had made known his determination to judge the earth. Of course, this was one of the doctrines familiar to the patriarch Noah, and from him and his descendants it must have become diffused by tradition, throughout the various nations of mankind.

The passages to which we refer are the following. In the Epistle of Jude, we read that 'Enoch, THE SEVENTH FROM ADAM, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed.' Again we find Abraham briefly but very

plainly referring to the same truth, when he says, 'Shall not the Judge of all the earth do right?' Job and David recognize it, especially the latter. 'The Lord shall judge the world with righteousness,' saith he, 'and the people with equity.' So Solomon, in Ecclesiastes, declares, that 'God shall judge the righteous and the wicked;' and in almost all the Prophets allusion is made, more or less frequently, to the same doctrine. But Daniel is very express: 'I beheld,' saith he, speaking of his prophetic vision, 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow and the hair of his head like pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.' As for the passages which assert this great truth throughout the New Testament, they are too numerous for citation, but they concur in declaring that we shall all stand before the judgment seat of Christ, and that every one of us shall give account of ourselves to God at the last day, and receive of him according to our works.

2. Having thus established the fact that there will be a final judgment, we proceed in the second place to consider the proposition of the text, that the Father hath given to his Son the authority to pronounce and to execute this judgment. And here it will be proper to premise, that the strict and rightful authority of judge over all, belongs to God alone. It is He who made us, and who announced those laws, by which it is his will and our happiness that we should be governed. And as he alone possesses creative power and legislative authority, so it is he alone who can properly call us to account for our transgressions against

him. This is the source of judgment and of all dominion ; and this Divine right, inherent in the Godhead, belongs to all the persons in that Godhead, to the Father, the Son, and the Holy Spirit, without distinction or difference. But the actual administration of this authority is another matter ; and here it is that we find an important declaration in scripture : ‘The Father,’ saith our Lord, ‘ judgeth no man, but hath committed all judgment to the Son,’ and according to our text, ‘ God the Father hath given to the Son authority to execute judgment.’ Yet still this judgment is elsewhere rightly called the judgment of God, for it is God, as saith St. Paul, that shall bring into judgment every secret thing whether it be good or whether it be evil ; and the day of wrath itself is for the same reason called ‘ the revelation of the righteous judgment of God.’ The result is sufficiently manifest, that God judgeth potentially, through the instrumentality of Christ, and thus is the Apostle to be understood where he declares, that ‘ God hath appointed a day in the which he will judge the world in righteousness, by THAT MAN whom he hath ordained.’ Christ, in his Divinity, possesses the supreme original right of judgment, being One with the Father, but it is Christ, in his humanity, who is appointed to the actual administration of this right ; and thus exercised, it is a delegated and derived power, committed unto him by the Father. It is God’s judgment which declares the rule of action, but it is Christ’s judgment which sentences the criminal. God judges all mankind, but it is Christ who decides the destiny of every individual. For just as we say, correctly, that the law condemns a man to death for murder or treason, and therefore the sentence of the judge is the judgment of the law, while yet the law, in reality, does not descend to any particular case, but leaves the question of individual guilt or inno-

cence entirely to the judge, even so is it true that the judgments of Christ will all be the judgments of the Godhead generally, whilst yet, individually, the Father will judge no man, but commit all judgment to the Son.

3. We are next to consider the reason advanced for the delegating of this vast and awful power to the Redeemer. 'The Father,' saith the Apostle, 'hath given the Son authority to execute judgment also, because he is the Son of man.' Now it is perfectly manifest, that the argument here alleged by St. John has a peculiar reference to the human nature of Christ. As the second Person in the mysterious and adorable Trinity, the Eternal Word, who in the beginning was with God and was God, and by whom the worlds were created, there might be a great propriety in his having to execute this office of judgment also, because he appears from the beginning to be, in almost all things, the systematic organ of communication from heaven to earth. But the reason assigned in the text has no reference to his Divine nature. It is, on the contrary, expressly and positively said, that 'because he is the Son of Man,' this authority is committed to him; and therefore it is worthy of particular notice, how the human nature of Christ could constitute any qualification for such an office, and why the Father should assign such a motive for delegating to him so high and vast a trust as the final judgment of the whole world.

The answer to these interesting inquiries, my brethren, is threefold. First, let us recur to the simple fact, that the Gospel is given to us as a dispensation of love and mercy. 'God so loved the world, that he gave his only begotten Son to be the propitiation for our sins;' and 'Christ, by the grace of God, tasted death for every man.' It results, from this consideration alone, that it cannot be the desire of God to see any perish, but that all should

have everlasting life ; and therefore it is, that he has appointed him to judge us, who took our nature, shared our infirmities, experienced our trials, bore our sorrows, sympathized with all our griefs, wept over our sufferings, and was the companion and friend of the humblest and meanest of our race, during his whole earthly pilgrimage. This idea is beautifully expressed by St. Paul, where he saith, that ‘ We have not an High Priest who cannot be touched with a feeling of our infirmities, but who was tempted in all points like as we are.’ ‘ For seeing the children were partakers of flesh and blood, he also himself likewise took part of the same.’

Since, then, the design of God, in this marvellous dispensation, is to save as many as possible, the task of judging us is most graciously committed to him, who, by sharing in our own nature, is able to compassionate and feel for us with true human sympathy. And hence the love of the Father is plainly manifested in his delegating the task of judgment to the Son, because he alone, of all the Persons of the Trinity, is the SON OF MAN ; he alone is human as well as Divine. The knowledge of the Godhead, indeed, is perfect, and the heart of man is alike open to each of the adorable Trinity ; but do we err in saying, that it is only God the Son who can feel as well as know, and can sympathize with genuine sensibility in all the frailties, the sorrows, the difficulties and defects of poor human nature ?

A second argument, however, may be assigned for the appointment of Christ to be our Judge, which not only manifests the mercy, but also the justice of God. And this is derived from the consideration of the temptations, the trials, and bitter sufferings of Christ himself, during his abode on earth. For if he knows how to sympathize with the weakness of our nature, he must also know of

how much that nature is capable, and will, therefore, be eminently qualified to decide, with the most accurate justice, upon the merits of those false apologies and hollow excuses which so many will attempt to advance for their neglect and disobedience. These apologies and excuses are all resolvable into the difficulties of our circumstances, and the number and strength of our temptations. But where is the man who can for a moment put his difficulties and temptations into competition with his Saviour's? All that poverty and scorn, derision and contempt could heap together,—all that agony of body and anguish of soul could produce,—all that the cruelty of men and the assaults of demons could effect, were suffered by him. Who is as poor, who is as sorrowful, who is as well acquainted with grief, who is so persecuted, reviled, tempted, and forsaken, who is bruised, scourged, insulted, tortured,—who ever experienced the ten thousandth part of the ingratitude, and calumny, and causeless hatred, and brutal inhumanity, of which the Saviour's cup was full? And not only were his trials on the side of adversity without a parallel, but he was tempted with all the power of worldly prosperity; for he withdrew himself lest the people should 'take him by force and make him a king,' and Satan offered him all the kingdoms of the world and the glory of them, in return for a single act of worship. Who was ever assaulted by praise like him, during the first year or two of his ministry, when his miracles drew such multitudes of applauding parasites around him? Who was ever assaulted by power like him, whose voice controlled the elements, and raised the dead? Who was ever tempted by mortal glory like him, at whose feet was laid the sceptre of the whole earth? Yet he was made 'in all points like as we are,' sin only excepted. 'By these trials and sufferings,' saith the Apostle, 'the Captain

of our salvation was perfected;’ and manifest it is, that his varied and wonderful experience of all that can most closely try, and most strongly agitate the human heart, qualifies him perfectly for the estimating aright all the weak subterfuges, all the false excuses, all the deceitful apologies and hollow pretences of mankind; so that, in this second respect, there is a true and admirable propriety in the Father’s giving him authority to judge us, ‘because he is the Son of Man.’

But a third argument of still greater force arises from the consideration of the plan on which the sinner is redeemed. If God looked upon the best men as they are in themselves, it would be impossible for his holiness and justice to admit of their salvation. But Christ and Christ only was a perfect man, his obedience to the will of the Father was without defect, although a burden was laid upon him such as no other human being was ever required to sustain. Hence he merited the full rewards of dominion and glory which God the Father has promised to bestow; and all whom he receives are accepted, not on account of their qualifications, but simply and solely because they belong to Christ. They are not judged by the law, but by the Gospel; and if the Redeemer calls them his people, it is enough. On a similar principle, so far, at least, as the counsels of the Deity can be illustrated by earthly comparisons, we ourselves, when we receive into our houses a dear relative and friend who has claims on our affection, never hesitate to receive, along with him, all whom he numbers amongst his family and household. In such a case we make no enquiry, we pronounce no judgment. Our esteem for our relative extends itself to all whom he loves; we welcome them for his sake, we view them as selected and approved by him, and we look no farther. And just so it

is, with reverence be it spoken, that God leaves us to the judgment of his well beloved Son, without any enquiry into our personal merits. If Christ receives us into his household and family, if Christ selects us out of the world and accepts us through repentance and faith, if Christ places himself at our head and brings us to the Father, we are safe; for the welcome that is due to Christ is extended to all whom he acknowledges to be his people. For this reason also it is, that the Father judgeth no man, but commits all judgment to the Son, because he is the Son of Man—the only man who deserved the glory of heaven, and therefore the only man whose favor in the sight of God gives him a right to ask for the acceptance of those whom he calls his servants, his brethren, and his friends.

4. We now proceed to our fourth topic, namely, the subjects on whom the authority of judge is to be executed. And these are the quick and the dead; for so say the Apostles expressly. ‘Christ is ordained of God,’ saith St. Peter, ‘to be the judge of quick and dead;’ and in like manner saith St. Paul, ‘He shall judge the quick and the dead.’ This expression has received various interpretations, but the most clear and satisfactory, and that which is now almost universally received, warrants us in explaining ‘the quick’ to be those who shall be alive at our Lord’s coming, and ‘the dead’ to be those who shall at that time be deceased. To this the Apostle alludes when he saith, ‘Whether we live or die, we are the Lord’s; for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.’

But a doubt has arisen here as to the question, whether the last generation of our race shall die at all; some having supposed that as sin is universal, and as St. Paul saith, ‘Death hath passed upon all men, for that all have sinned’,

therefore we may expect that the last race of the human family shall immediately die upon the appearance of the Saviour, and be forthwith restored to life again, and joined with all the rest as partakers with them of the resurrection.

The Apostle's language, however, is not to be so strictly taken as to warrant this conclusion. For not only was he perfectly aware, that death had not passed upon all men without exception—since Enoch and Elijah had both been translated without seeing death—but it is he himself who gives the most precise account of this very subject, in which it is manifest that the last generation of our race shall be changed without dying. For thus he writes to the Thessalonians: 'We which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord.' And again, to the Corinthians, he writes, 'Behold I show you a mystery: we shall not all sleep, but we shall all be changed.' And again saith he, 'The dead shall be raised incorruptible: and we,' (that is, we who remain,) 'shall be changed.' From all which it is most manifest, that he distinguishes the living from the dead. The dead shall hear the voice of the Eternal Judge, and shall rise incorruptible: the soul shall re-enter into the immortal body, and both together shall ascend to the judgment seat; while the living shall have the same change produced upon their bodies, without the separation of the soul, which we call death; and thus, 'Christ shall come to judge the quick and the dead,' and gather them all before his awful tribunal,

5. The remaining topic of our text regards the time and manner in which this judgment shall be executed. And first, as to the time, it is altogether uncertain. 'Of that day and that hour,' saith our Lord himself, 'knoweth no man, no not the angels of God, but my Father only.' And from this very uncertainty he draws a powerful argument for watchfulness. 'Watch, therefore', saith he, 'for ye know not the day nor the hour when the Son of Man doth come.' But the state of thoughtlessness and careless security, in which the world should be found at his coming, is set forth by him with the utmost clearness. 'As it was in the days of Noah,' saith he, 'so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, and they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.' We find, accordingly, that the early disciples of the faith held themselves in readiness, at all times, for the second coming of Christ to Judgment, regarding it as possible, that the general judgment might take place, even during that generation. But, in truth, every period of the world is equally concerned, when we recollect that mankind are always dying; that as death leaves us, so judgment finds us, and therefore, that although the general judgment has not yet arrived, millions of intermediate individual destinies have been fixed for ever. There is, consequently, the same necessity for watchfulness now, as there would be, if we were assured that to-morrow's dawn should witness the sounding of the last trump.

To each of us the time is effectively at hand : and our doom can be in no wise altered, whether the general judgment take place, as some suppose, within forty years, or within four thousand.

6. Take place, however, it must and will, at some period, unknown indeed to us, but unchangeably fixed in the counsels of the Almighty. For thus is the manner of it described in the Scriptures of eternal truth, by Christ himself : ‘ When the Son of Man,’ saith he, ‘ shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world : for I was an hungered, and ye gave me meat : I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord when saw we thee an hungered, and fed thee ; or thirsty, and gave thee drink ; when saw we thee a stranger, and took thee in ; or naked, and clothed thee ; or when saw we thee sick, or in prison, and came unto thee ? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.’

‘ Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ; for I was an hungered, and ye gave me no meat ; I was thirsty, and ye gave me no drink ;

I was a stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ? Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.'

The Apostle John, in the book of Revelation, gives another representation of the last day which shall close this branch of our subject. 'I saw a great white throne,' saith he, 'and him that sat on it ; from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened ; and another book was opened which is the book of life ; and the dead were judged out of those things which were written in the book, according to their work. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged, every man according to their works ; and whosoever was not found written in the book of life, was cast into the lake of fire.'

Now without pretending to determine how far these passages are to be understood in a literal sense, and how far they are unavoidably expressed in figurative terms, no sound and unsophisticated mind can avoid understanding from them the certainty of a final judgment for all men, and the equal assurance of everlasting happiness for the redeemed, and everlasting misery for the condemned sinner. The book of life may be a metaphorical phrase, signifying the gracious acceptance of the Saviour ; and the lake of fire, the worm that dieth not, and the fire that is not quenched, may be also figures of speech, designed to represent the horror and the

agony of a condition which no earthly language could properly describe. But granting this, it will still remain as solemn and as true as the testimony of the Most High can make it, that Christ Jesus, who once came from heaven, to take our nature upon him, and suffer and die for our salvation, will again descend from the right hand of God the Father Almighty, to judge the world which he died to save,—that the appointed time for this awfully sublime manifestation is uncertain, and may possibly be nigh at hand.—and that when the day arrives, you, my brethren, and I, every soul without exception, shall stand before the judgment seat of Christ, and give an account of all the deeds done in the body, whether they be good, or whether they be evil.

Strive then, for a moment, to recall your wandering thoughts, and fix them on the dread realities of that solemn hour. Think that we are—as perhaps we may be—the last of the human family. Imagine that this night your slumbers should be broken by the shout of the King of kings, by the voice of the archangel, and the trump of God, bursting through the affrighted air, piercing to the bottom of the fathomless deep, and pealing amidst ten thousand echoes through every cavern of the earth. Think that you behold the firmament lighted up with the sudden blaze of celestial glory, while your eyes are overpowered by the radiant vision of the Almighty Judge, coming in the clouds of heaven, and, on every side, millions of rushing wings attest the presence of the angelic host who are the ministers of his resistless will. Think that you feel within you, like the electric shock, the mighty change which fits your bodies for immortality; and that amidst myriads of the dead, rising in countless multitudes around, you find yourselves thronging before the throne of your exalted and omnipotent Redeemer. O where—where should you find your station? On

what side of that dread tribunal would the angels prepare your place? To which company would you belong? What sentence would be pronounced upon you? Do you think that you should receive a crown of righteousness and glory—or should you be consigned to the regions of eternal horror and despair?

My beloved brethren, this awful hour may yet be far distant, and possibly many years may still be allotted to us in this world of trial. God knoweth—it is not for man to say—whether our rebellious planet has almost accomplished her measure of iniquity—whether the period of our probation is verging to its close. But be ye well assured, that ‘the Lord is not slack concerning his promise, as some men count slackness.’ ‘Yet a little while, and he that shall come WILL COME AND WILL NOT TARRY.’ Be not deceived, therefore, by an evil heart of unbelief, neither suffer yourselves to be overcome by sloth, by forgetfulness, or by temptation. GOD IS NOT MOCKED. What you sow in this life, you shall reap in the life to come. Heaven and earth shall pass away, but this Word shall not pass away, for it is the Word of Him who is the King of kings, and Lord of lords—God over all blessed for ever.

O then, my beloved brethren, let me beseech you to judge yourselves, that you be not judged of the Lord. Earnestly supplicate your compassionate Saviour, that his Holy Spirit may direct, and sanctify, and bless you with that true and living faith, which works by love, and purifies the heart, and overcomes the world. And may God, of his infinite mercy, grant, that when the cares and trials of your earthly pilgrimage are ended, and you stand before the tribunal of your glorious Redeemer, your place may be at his right hand, that your names may be found in his book of life, and that you may receive the crown of his eternal righteousness and joy in the kingdom of heaven.

DISCOURSE X.

ROM. XIV. 17.

FOR THE KINGDOM OF GOD IS NOT MEAT AND DRINK ; BUT RIGHTEOUSNESS
AND PEACE, AND JOY IN THE HOLY GHOST.

WE have arrived, my brethren, in the order of our course, to the third general division of the Primitive Creed, which presents to our consideration the personality and the operations of the Holy Spirit. But since the first of these topics was treated in its place, as belonging to the doctrine of the ever blessed Trinity, we shall confine ourselves, in the present discourse, to the other, namely, the operations of the Divine Agent. And these we shall examine in two respects : first, as they are displayed in the inspiration of the Scriptures ; and secondly, as they are manifested in the regeneration and sanctification of the soul. ‘ For the kingdom of God,’ saith our text, ‘ is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.’

1. It is evident, to the slightest reflection, that we can have no satisfactory knowledge of the will of God concerning us, except what we derive from the sacred Scriptures ; and it is equally evident, that the confidence we repose in them can only be justified on the ground that they are dictated by the Spirit of the Lord who cannot err, and whose word is, therefore, the only infallible director. This revelation may, indeed, present difficulties, mysteries, and apparent discrepancies, which call for study, diligent examination, persevering effort, and humble prayer, in or-

der that we may properly reconcile, and truly understand them. But this can by no means derogate from their Divine character, since the system of nature, which all acknowledge to be the work of God, is as full of difficulties as the system of grace. And the design which we may reverently attribute to the All-wise Author, is the same in both these systems, namely, the improvement of his intelligent, though fallen creatures, by a course of wholesome discipline. He might, doubtless, had he seen fit, have adopted a very different plan. He might have superseded all our labors, both of body and of mind. The toils of husbandry, the enterprize of commerce, and the ingenious devices of manufactures, might all have been placed beyond our reach, by the spontaneous production of all things in a form already accommodated to human necessity and gratification. So in the repository of his revealed truth, an order might have been adopted which would have effectually removed every motive to exertion, and left the intellect destitute of the love of knowledge, the consciousness of a growth in wisdom, and the thousand nameless pleasures of the spiritual apprehension which can mark its own development from day to day. But how infinitely better has he provided for our happiness, by laying upon us this kind necessity for exertion? And how certainly we should sink, instead of rising, on the scale of intellectual and spiritual vigor, if the incentive to this salutary discipline were taken away.

We freely grant, then, that there are difficulties, yea unfathomable mysteries in the Lord's book of grace; but we maintain that there are as many, and equally inscrutable, in the book of nature. There is not an art or science in the circle of human knowledge that does not present a list of mysteries which no philosopher can penetrate. Nay, there

are many apparent contrarieties to reconcile, and apparent oppositions to harmonize. Do not the same clouds which drop the refreshing rain, dart forth the destructive lightning? Are not herbs for the use and sustenance of man nourished by the same soil from which the night-shade and the hemlock draw their deadly poison? Look at the fierce hurricane, the devouring earthquake, the rivers of volcanic fire. Mark the ferocity which the various tribes of animal nature exhibit in the pursuit and destruction of their prey. And lastly contemplate the lord of the creation, man, combining in himself so many jarring elements, and displaying so strange a contrast of hope and fear, of joy and misery, of love and hatred, of life and death,—the greatest enigma of the whole—and surely it must be admitted that there are no difficulties or seeming discrepancies in the Bible, greater than these—that there are no apparent contrarieties in the Book of Grace, which the Book of Nature cannot fairly parallel. Manifest, then, it is, that if these difficulties are not allowed to hinder us from acknowledging in the creation the God of Nature, neither should the other difficulties prevent our adoring in the Bible the God of Grace.

The degree of inspiration, however, which we should attach to the sacred Scriptures, has been much disputed, and their perfect infallibility has been often called in question, even by some professing Christians. But we confess ourselves unable to discover how these Scriptures can be regarded in the light of a Revelation at all, unless upon the ground that they have been fully and perfectly inspired. Short of this we could have no absolute guide. If our confidence be diminished in the least, we have no security. Once taught to cavil at the Word of God, men go on in the pride of their intellect and the self-sufficiency of their heart, until no truth is left unshaken. And we can discern

no safe or consistent course but this, that just as we do not hesitate to admit the whole creation to be alike and equally the work of God, notwithstanding there are many things in it the use and consistency of which we are unable to explain, even so, but with still stronger reason, do we acknowledge the whole Bible to be alike and equally the Word of God, notwithstanding there are many things in it which the wisest may be unable to fathom, and which the unskilful and unstable ‘wrest to their own destruction.’

On this high elevation of reverence and faith do the sacred writers themselves place this blessed book ; for thus St. Paul, alluding to the Old Testament, asserts in the plainest terms, ‘ALL SCRIPTURE is given by INSPIRATION of God.’ The Divine authority of the New Testament rests upon the same foundation ; for our blessed Lord expressly declared, that the Holy Ghost should dictate to his Apostles, and that it should not be they that should speak, but the Spirit of his Father in them. In full accordance with this promise, we find them, soon after his ascension, visited by the miraculous effusion of the Holy Ghost ; ‘they spake as the Spirit gave them utterance,’ they preached, not with the enticing words of man’s wisdom, but with the demonstration of the Spirit ; and we read, continually, of their being filled with the Holy Ghost, and of their doctrines being all announced under the solemn sanction of heaven. Nor is this high claim confined to any particular portion of the Bible ; for the very last book of the canon of Scripture rests its authority upon the same sacred ground ; and the inspired writer of it, who was the last of the Prophets and the survivor of all the Apostles, promulgates his revelation in the same majestic strain, ‘If any man hath an ear, let him hear what the Spirit saith unto the Churches.’

2. But it is not sufficient for the establishment of the

Kingdom of God, that the Holy Spirit should have revealed to our race the system of Divine truth; because the condition of the heart of man, since the fall, is corrupt and dark, and so opposed to the humbling and purifying faith of the Gospel, that no revelation whatever could be presented to us, likely, of itself alone, to insure our belief or our obedience. ‘The natural man,’ saith the Apostle, ‘receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.’ To give this spiritual discernment, therefore, by illuminating the mind and impressing the heart, is the second office of the Holy Ghost, by which, after furnishing to us the system of Divine truth, he enables us to believe it. For however the philosopher may reason, or the Pelagian and Socinian dispute, upon the power of man to believe, of himself, whatever is necessary to salvation, nothing can be more certain than that faith itself, like every other good gift, ‘cometh from above, from the Father of lights, with whom is no variableness, neither shadow of turning.’ ‘By grace are ye saved,’ saith St. Paul, ‘through faith, and that not of yourselves, it is the gift of God;’ and in the same sense it is most true, that ‘it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.’ It by no means follows from this, however, that the Holy Spirit operates upon the mind and heart according to an arbitrary system of election, by which some are saved and others lost, merely through the choice of the Deity. So far from it, that ‘Grace,’ to use the emphatic words of the same Apostle, ‘Grace is given to EVERY MAN to profit withal, and Jesus Christ willeth ALL MEN to be saved and to come to the knowledge of the truth.’ The Holy Ghost confers on all who hear the Gospel a measure of his blessed influence, sufficient to enable them to believe and to obey; and if this measure of

grace be used aright, more is given, and the supply is continued and increased, so as finally to bring into the highest exercise every power and faculty of the awakened soul.

3. Having thus briefly adverted to the operations of the Holy Spirit in dictating the revelation of the Scriptures, and in disposing the mind and heart to receive the truth with a genuine faith, we pass on to the more specific effects on the believer, through which he becomes a partaker of righteousness, peace, and joy. ‘For the kingdom of God,’ saith our text, ‘is not meat and drink,’—that is, it consisteth not in matters of mere outward and bodily observance,—‘but of righteousness, and peace, and joy in the Holy Ghost.’

1. And first, the kingdom of God is righteousness. Now this righteousness may be considered as it respects righteousness of judgment concerning our condition as sinners, in which sense it is synonymous with what is commonly called conviction; secondly, the righteousness of faith, by which the believer is enabled to appropriate to himself the promises of the Gospel through a heart-felt belief and holy confidence in his Redeemer; and thirdly, righteousness of conduct, where, by a careful watching of his thoughts, words, and actions, and by a constant and humble effort to bring them to the standard of the Gospel, through the grace of God, the true disciple endeavors to shew forth his faith by his works, and becomes neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. Of each branch of this threefold righteousness we shall now briefly treat in its order.

1. Righteousness of judgment as it respects our true condition in the sight of God, or as it is generally termed conviction, consists in the applying to ourselves, with some correctness, the judgment of the great Searcher of hearts, in seeing ourselves as he sees us, and in estimating aright

the vast amount and enormity of our transgressions. This is the first step in religion, and the most difficult with all men : for such is the power of self-love, the force of our pride, and the blindness of our understandings towards our own transgressions, that we are but too apt to put from us the unwelcome admonitions of the Word of God, and the influence of his Spirit, and to please ourselves with the delusive thought of our own merit, while, in the judgment of the Lord, we are altogether unholy and unclean. To give us a true sense of our real condition as sinners, is the work of the Holy Ghost alone. Until we receive his grace we are utterly blind and stupidly ignorant upon this subject. We may, indeed, acknowledge our sins in a general way, but we do not feel that we are sinners, and the real opinion of our hearts is, that we are, upon the whole, quite as good as others, or rather a little superior to our fellows, so that we entertain no fear of our ultimate safety and acceptance on the ground of our own merits, and have no just idea of our dependence upon the atonement and mediation of Jesus Christ. But when the Spirit of God impresses upon us the purity and extent of the divine law, and enables us to contemplate steadfastly the course of our lives in thought, word, and action--when we discover that our entire existence has been one continued system of rebellion--that we have never loved the Lord with all our hearts, nor our neighbor as ourselves--that our whole aim in this world has been to acquire the greatest possible share of its profits and its pleasures, without any regard for the will of our Creator--that anger, vanity, covetousness, selfishness, lust, and pride have made up our chief incitements to action, and that when none of these have stimulated us, we have willingly given our hearts to indolence and sloth--that we have, in truth, 'erred and strayed' from the way of holiness 'like lost

sheep'—that 'we have done those things which we ought not to have done, and left undone those things which we ought to have done,' until 'there is no health in us,'—then, my brethren, we are 'convinced of the law as transgressors'—then, we are humbled, penitent, and contrite, and have in ourselves no hope of escape from the justice of the Almighty—then we feel anxious to flee from the wrath to come, and are ready to cry from our inmost soul 'God be merciful to me a sinner'—and then, the heart is prepared to embrace, with thankful sincerity, the Gospel of salvation.

2. From this first operation of the Holy Spirit on the awakened soul, the transition to a living faith is easy and sure; for be it carefully observed, that the great enemy to our belief is not the head, but the heart; not the understanding, but the affections. It is a common and most unquestionable saying, that we easily believe what we wish to be true, while, on the other hand, it is impossible to make any available conquest over the judgment against the inclination. It is not merely, therefore, the dogma of religion, but the acknowledged principle of human nature, which asserts the necessity of a CHANGE OF HEART, or, in other words, a change of disposition, in order that we may believe the Gospel. And although it is fitting and right that we should be well informed in regard to the evidences of our faith, and be capable of answering, on the ground of fair argument, the captious objections of the infidel, so as always to be able to give a 'reason for the hope that is in us,' yet the work of faith in each individual is not an argument, but a sentiment—not an intellectual speculation, but a practical feeling—not consisting so much in the fluency of the tongue, as in the warmth of the heart, and admitting of no test so sure as love to Christ, manifested by love to his

people. Through this true and living faith an interest is conferred in the perfect righteousness of the great Redeemer. He took our nature upon him, not only that he might atone for our sins by his death, but also that he might obey the law in our stead, so that for his sake God might receive all whom he should present to the Father as his friends and brethren. This is the righteousness which the great Apostle desired—not his own righteousness which was of the law, but the righteousness which is of God through faith—not the righteousness which belonged to his personal obedience, for this, when properly examined, he found to be nothing better than transgression, but a sharing in the perfect righteousness of his great Redeemer: and for the sake of this righteousness it was, that he had suffered the loss of all things, and counted them less than nothing, that he might win Christ and be found in him.

Now the production of this living faith, which, by uniting us in love to Christ, obtains for us the inestimable benefits of his righteousness, is eminently the gift of the Holy Ghost. For thus saith St. Paul, 'No man can say that Jesus is Lord, but by the Holy Ghost,' by which we are not to understand that a man cannot utter this truth with his tongue without a special Divine influence, but that he cannot say it in his heart—say it believingly—say it with those feelings of love, gratitude, and devotion which a saving faith demands. Human effort may address to the understanding the truths of the Gospel for years together without any effect, because we cannot believe until the heart be interested, and this is the work of the Holy Ghost alone. Yea, the assent of the intellect may be gained, and the individual may talk about religion, and even contend for it with the most furious zeal, while yet not a particle of genuine faith exists within him, and this for the same rea-

son, because genuine and saving faith is the result of the operation of the Holy Spirit on the affections, and can neither be produced by human skill, nor cherished by human passion.

3. The third branch of the righteousness included within the meaning of the text, is righteousness of conduct, which takes in the whole scope of practice—those various works of the Gospel, by which our faith may be known, as surely as the tree by its fruits. And here, watchfulness, humility, self-denial, active benevolence, charity, gentleness, temperance, courtesy, forgiveness of injuries, patience, industry, punctuality, truth, and every other grace and virtue of the human character, advance their claims upon the high ground of our Saviour's precept and example. These, collectively and individually, are the fruit of the Holy Spirit, not to be practised successfully by any man who seeks not to be guided by his sacred influence. Some of them, indeed, may be imitated by men, who, from the kindly temperament of natural constitution, the force of education, or the stimulus of interest or pride, may find it more convenient, pleasant, or acceptable. But there is a wide difference, in motive and extent, between the counterfeit virtue and the true one. And as there never was an instance of perfect humanity exhibited on earth, excepting that which was displayed in the person of the Saviour, so the only reasonable hope of imitating it must rest upon the aid of that Spirit 'without whom nothing is strong, nothing is holy.' The true spring of all human conduct is the heart. While this continues unholy and unchanged, it is impossible to purify the conduct. But when the Holy Spirit has been received, and has commenced his blessed work within us, we gradually find the effects manifested by a sensible progress in all practical righteousness. Wrath and evil

tempers pass away, dissipation loses its allurements, and revelry its delights. The lip is no longer polluted with oaths, nor the brow contracted by anger, nor the visage furrowed with care. Purity in manners, truth in dealings, kindness in social intercourse, liberality in beneficence, equanimity in suffering, contentment in poverty, charity in judgment, and, in a word, 'whatsoever things are lovely, honest, and of good report,' are all sought for and obtained from the same celestial source—not indeed at once, nor to the full extent, for the work of sanctification is the labor of our whole lifetime, but the tendency of the Christian's character is to this elevated point: his aim and his efforts lead him towards it; and thus the Holy Spirit, who begins with the righteousness of conviction, and conducts us to the righteousness of a living faith in Jesus Christ, consummates his Divine work by transforming us into the same image, through the righteousness of a cheerful, an untiring, and a heartfelt obedience.

2. Having thus considered, in its threefold sense, the righteousness in the Holy Ghost which belongs to the kingdom of God in the soul of the believer, we now proceed to consider the peace and joy. 'For the kingdom of God is not meat and drink,' saith our text, 'but righteousness, and peace, and joy in the Holy Ghost.'

On that blessed night when the angels announced the nativity of the Saviour to the Shepherds of Judea, the first subject of their rejoicing chorus was, 'Glory to God in the highest,' the next, 'peace, good will towards men.' And in that solemn hour of darkness, when our Lord, about to be betrayed into the hands of sinners, gave his parting instructions to the disciples, he said, 'Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.' The Divine Agent, through whom this peace was to

be enjoyed, he indicated with sufficient clearness when he said, 'It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but when I go away I will send him unto you. For I will pray the Father, and he shall send you another Comforter, even the Spirit of Truth, who shall abide with you for ever.' These precious promises were not only fulfilled in a peculiar sense to the first disciples, but are still fulfilled and fulfilling in the most enlarged sense to every Christian. For where the heart is touched effectually by true repentance, and impressed with a living faith, manifested, as all living faith must be, by a life of correspondent righteousness, 'the peace of God,' a holy calm, a sense of full forgiveness, and of kind acceptance at the hands of Christ, a consciousness of the Providential care and guardianship of our heavenly Father, and a consequent feeling of quiet security and repose—all this—and more than words can express, for it passeth understanding—descends upon the soul, and infuses into its faculties a spirit which breathes of heaven. But not only does this inward peace bear witness to the truth of God, for outward peace is likewise generally found to be the portion of the believer. Clamor and strife, slander and calumny, seldom invade his tranquil dwelling. The noisy and intemperate mirth of the world which so often terminates in quarrels and dissensions, is distasteful to his feelings. The struggles of angry rivalry, the machinations of intrigue, or the dishonest arts of gain, which estrange men from each other, and fill society with jealousy and hatred, enter not into the regular uprightness of his life. And above all, domestic discord rarely poisons his cup of contented moderation. While the regard of the wise, the confidence of the good, and the decent respect of the

community around him, render his condition, under all circumstances, the most desirable which this earth is capable of affording. Thus, although the Christian is by no means exempt from the ordinary trials and sorrows which are inseparable from a probationary state, yet is his lot, upon the whole, the most peaceful amongst mankind. Internally, he has peace of conscience, peace of temper, peace of soul. Externally, he possesses peace with his neighborhood and friends, peace with his family, peace with the world. Yea, he experiences the truth of that promise of Scripture, that 'When a man's ways please the Lord, he maketh even his enemies to be at peace with him.' And thus it is that the Holy Ghost, whose blessed influence gave him conviction of sin, true repentance, genuine humility, and living faith, also gives him peace in believing,—a peace which the world cannot give, and which the world cannot take away.

3. But there is a third characteristic of the kingdom of God, presented to us in the text, beyond righteousness and peace; and this is joy. Here we have a term expressing a high degree of felicity, even when applied to the things of this world; how pure and elevating must it be when it is the joy of angels, the joy of Paradise, the joy in the Holy Spirit of the Lord our God. To analyze aright, however, this branch of our subject, we must remember that earthly joy depends upon the state of the affections, in connexion with some event or circumstance which interests them most deeply. Relieve us from a state of bitter affliction by some sudden and unexpected interposition, and we feel the emotion of joy. Deprive us of the dearest object of our love, and, when we are least anticipating it, let this object be restored to us, and joy diffuses itself within our hearts. Nor is it necessary, in order to produce this state of happi-

ness, that the change should be sudden and unexpected : it is only necessary that the object should be longed for with intense desire, and joy is always produced in the first hour of its possession. Thus the mother, whose heart yearns over the absence of a favorite child, rejoices in the moment of his return. The wife, separated for months or years from a beloved husband, rejoices when they meet again. The prisoner, long buried in the gloom of close captivity, rejoices when he breathes the air of freedom. The ship-wrecked mariner, exhausted in struggling with the billows, and almost hopeless of relief, rejoices in transport when some friendly arm has rescued him from destruction. And the Christian, in his joy, bears some faint resemblance to these analogies, because he is restored to the presence of Him whom he loves better than wife or child ; he has exchanged the worst of all captivities, for the most exalted and glorious liberty ; he is saved from the threatening billows of Almighty wrath, and his life is preserved, not for an uncertain period, but for ever. There are instances, however, in the annals of human joy, which afford a much closer analogy to the case before us,—where the danger from which we have been preserved was unknown and unsuspected, or where the delight we experience is altogether new. Of the first kind is the situation of one who sleeps amidst a conflagration, and who is not conscious of his peril, until his deliverer arouses him from his slumber and calls on him to flee for his life. Here, the fact of his own helpless inactivity and the awful risk of destruction, while utterly unconscious and unheeding, seem to give a character of seriousness and sublimity to the joy of his escape, and stamp upon his emotions a deep and abiding impression. And so, in a considerable degree, is the joy of the Christian exalted and enlarged by the circumstance

of his own former ignorance of his danger. He slept, while surrounded with flames—he dreamed of folly and of pleasure, while imminent destruction hung over his unconscious head. And tenfold is the throb of gratitude and the flush of joy with which he thinks of the voice which first aroused him to the knowledge of his awful situation. Of the second description is the interesting case of him who is born blind, and who has no just conception of the darkness of his condition, until the blessed light of heaven first pours in upon his senses. Here, the novelty of the impression heightens his enjoyment beyond all comparison. He possesses a new source of delight, of which he had previously no idea whatever, and which far surpasses his highest hopes and expectations. And in like manner, the joy of the Christian is heightened by the new and hitherto unimagined communion of the Spirit, which is not only the light of the soul, as the sun is of the body, but in a degree greatly superior. A new sense, as it were, is given to his spiritual existence. New avenues of pure delight are opened to him. A new world breaks in upon him; and while he looks back with wonder on his former blindness of heart, he rejoices in the Sun of righteousness, and joys in the God of his salvation.

But although we may thus endeavor, by human analogies, to give you, my brethren, an imperfect understanding of this portion of our text, yet be ye well assured that earth furnishes no parallel, mortality, no fitting illustration. ‘The heart knoweth his own bitterness,’ saith the Scripture, ‘and a stranger doth not intermeddle with its joy.’ Those who are strangers to the Spirit of God can form no true idea of the pure, the exalted, the glorious nature of that happiness, which, even on this side the grave, is felt at times by every experienced Christian. The best joys of earth are tran-

sient of necessity, because the excitement which they produce is too keen to be long supported by the mortal frame. They are commonly mingled with tears, and accompanied by confusion and agitation ; they unfit us, while they last, for any duty ; they destroy our self-possession for a time, and are generally succeeded by a depression and exhaustion of the animal spirits, which remind us, at once, of their imperfection and of our own. But the joy in the Holy Ghost raises, and strengthens, and confirms the soul. It places us on an eminence, from which every earthly change can be viewed with comparative calmness, and every real duty performed with the best success. It is not manifested by outward weakness or extravagance, for it flows from the communion of that Spirit who is the source of wisdom, and purity, and order, as well as happiness, and who does not find it necessary to prepare his children for heaven, by unfitting them for the proper avocations of their present lot. It enables us to look upon much of the pursuits and pleasures of the irreligious, with that sort of kindly compassion which a man exhibits towards the follies of ill trained children. It fixes our affections and desires upon a better world, and makes it practicable for us to feel as strangers and pilgrims in this. It teaches us to say, from the heart, ‘ Whom have I in heaven but thee, and there is none upon the earth that I desire in comparison of thee.’ It sweetens the bitterness of trial, lightens the burden of affliction, and converts the very sufferings of life into benefits and blessings. Even on the bed of mortal agony, it sustains the Christian’s spirit, and confirms his hope. He feels its precious influence as a foretaste of heaven, and is enabled to say, ‘ Thou art my trust and my confidence, my joy, and my crown of rejoicing. Though my flesh and my heart fail, thou art the strength of my heart and my

portion for ever.' And when the freed spirit, delivered from the thralldom of this weary world, mounts upwards to the glorious throne of his heavenly Father, it is the same joy which expands into celestial fulness, and flows in the boundless tide of eternal pleasure, at God's right hand for evermore.

Even thus, my brethren, should the Christian understand his profession of faith, when he says, 'I believe in the Holy Ghost, the Lord and Giver of life, who spake by the Prophets.' It is he who addresses us in the language of the sacred Scriptures; he who by his blessed influence disposes our hearts to repentance and to faith; he who gives us grace to show forth our faith by our works; he who gives us peace with God, peace with ourselves, and peace with our brethren; and he who vouchsafes to us a measure of celestial joy in this life, which is matured into the perfection of bliss in the Paradise of God. And thus it is, that the Holy Ghost is the Lord and Giver of life, not animal and bodily life, but the eternal life of the soul. 'For the kingdom of God is not meat and drink' merely; it is not designed to rest in the support of our present being, nor in outward circumstances alone; but it is 'righteousness, and peace, and joy in the Holy Ghost.'

Are you the subjects of this kingdom, my brethren? Are you partakers of this righteousness, have you experienced this peace, have you felt this joy? Alas! I fear—I fear that there are some amongst you, to whom our whole discourse has appeared to be an unintelligible mystery, destitute of any real light or meaning. And equally unintelligible, equally mysterious will the things of God continue to appear to you, until you use his grace aright, seek for the blessed influence of his Spirit in earnest prayer, and strive after that change of heart, without which, no man

shall see his face in glory. 'For the natural man receiveth not the things of God,' saith St. Paul, 'neither can he know them.' And why? 'Because they are spiritually discerned.' If your minds be not illuminated by this spiritual discernment, if your hearts be not impressed by this spiritual influence, the message of the Gospel will continue to be sent to you in vain; and the most powerful and eloquent preacher upon earth, as well as the humble individual who now addresses you, would prove no better than a sounding brass or a tinkling cymbal. But take heed, my brethren, how you convert these truths into a false apology for your carelessness and your procrastination, by saying that you cannot help it,—by persuading yourselves that God has not yet given to you the requisite portion of his grace, and that, therefore, you must wait his time, before you can believe or obey. Surely it cannot be true, that any one amongst you has been neglected by the Holy Ghost. Surely it cannot be true, that the good Spirit of God has not yet striven with you, for his 'grace is given to every man to profit withal,' and that grace has not been withheld from any individual amongst you. Often and often, in hours of sickness and of solitude, and in the sanctuary of his temple, and under the pressure of disappointment or distress, you have felt some kindly drawings of the soul towards the religion of Jesus. Often and often, that Holy Spirit has shed upon your hearts the softening and the gracious influences of his presence, and for a little while you have felt as if you could repent and believe the Gospel; you have felt the burden of sin; you have felt the want of a Saviour; you have had longings after the rest that remaineth for the people of God; you have seen that here you had no abiding place, no continuing city; and you have sighed after some refuge of heavenly safety, some sure shelter of peace and joy. O why, in such moments as these,—why

did you not pursue and cherish the blessed impression? Why did you not welcome the visitation of God's Holy Spirit, instead of thrusting it away? Why did you not prostrate yourselves before the Majesty of heaven, thus condescending, for the sake of Christ, to breathe his sacred inspiration on your souls? And why did you scatter to the winds these tender beginnings of holy thoughts and good desires, by yielding yourselves with willing madness to the sins, and pleasures, and follies of the world?

My beloved brethren, the kingdom of God is righteousness, and peace, and joy in the Holy Ghost, and here, and here only will you ever find them. You may seek for righteousness in the pride of worldly morality—you may seek for peace in the acquisition of wealth and honor—you may seek for joy in the haunts of revelry and mirth—but you will seek in vain. O then be persuaded, I beseech you, by the mercies of God, be persuaded to have mercy on yourselves. Turn to the Lord, for he is gracious, long-suffering, and kind. Apply your hearts to the inspired wisdom of the Scriptures, and pray that the Spirit which dictated, may open your hearts to understand them. Labor to know your transgressions, strive to repent of them, and pray that your repentance may be sincere. Supplicate, in the name of Christ, for that living faith which the Holy Spirit can alone bestow, and have constant recourse to the same Divine Teacher, for instruction, for direction, and assistance, in every duty, and trial, and circumstance of life. Humbly and perseveringly pursuing this simple course, no soul of man has ever failed, nor will any ever fail, to secure the prize. Thus seeking the influence of the Spirit, in the blessed name of Christ, your search shall be rewarded by the riches of his grace; and the Holy Ghost, the Lord and Giver of life, shall establish you in that kingdom of God which is righteousness, and peace, and joy, in time and throughout eternity,

DISCOURSE XI.

ACTS XX. 28.

FEED THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD.

IN reciting the language of the venerable Apostolic Creed, my brethren, there are, perhaps, none of its various clauses to which a less definite meaning is commonly attached, than that referring to the Church, ‘I believe in the Holy Catholic Church,’ or, as it is expressed in the Nicene formulary, ‘I believe one Catholic and Apostolic Church.’ These phrases are doubtless uttered by many, who have never seriously endeavored to understand their true import, and yet that import must be high which led to their insertion amongst the essential principles of the Christian faith. In order to explain this part of our profession, we design, by the blessing of God, to consider the text in connexion with the Creed, so as to show, first, the signification of the word Church; secondly, its universality as expressed in the term catholic; thirdly, its constitution as being holy and apostolic; and lastly, its exalted dignity and privileges in the redemption attained for it by the blood of Christ.

1. The signification of the word Church admits of considerable latitude in Scripture. The original term used by the Apostle in the text, properly signified any assembly whatever that was called together; but, in its religious sense, it was equivalent to the phrase **THE CONGREGATION OF THE LORD**. The English word Church, is derived from the

Greek adjective, which signifies, belonging to the Lord, so that the true meaning of the term, as used in the Creed, and in its most extensive sense, is well expressed by our nineteenth article, ‘The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.’

Besides this principal meaning of the word Church, it was sometimes applied to a single family, as where the Apostle sends his salutations to Priscilla and Aquila, and ‘to the Church which is in their house.’ Again it is used to signify the different congregations established in a large region of country, as the Churches of Judea, the Churches of Macedonia, and so on. Again we find that in great and populous cities, where there were many distinct congregations, they are, nevertheless, spoken of as one, as the Church at Jerusalem, the Church at Antioch, the Church at Thessalonica, and the Church at Ephesus; and this is the meaning of the word in our text. In one place, at least, it is supposed that the Apostle uses the term in the sense which refers to the house in which the worshippers assembled, a mode of using the word which became very common at an early period, and is still current amongst us. But the enlarged meaning of the term Church, which is to be understood in the Creed, may be defined thus: the collective body of professing Christians, or all those over the face of the whole earth, who believe in Christ and acknowledge him to be their Saviour.

2. We are next to consider in what sense we are to understand this Church to be catholic. The word catholic was not used by the Apostles, but was introduced into the Creed by the primitive fathers at a very early period. The

true meaning of the term is universal or general, and in this sense we find it variously applied to other subjects. Thus, in the canon of Scripture, the epistles of St. James, St. Peter, St. John, and St. Jude, were called catholic epistles, and are still distinguished by this title in all our Greek Testaments, because these epistles were addressed, not to particular churches, as those of St. Paul, but to Christians over the whole earth—CHRISTIANS UNIVERSALLY. In our ordinary translation of the Bible, this word is interpreted by the correspondent term GENERAL, as the epistle general of James, the epistle general of Peter, and so on; but the original word is the very same as that which is translated catholic in the Creed. So, too, the ancient fathers speak of the catholic resurrection, meaning the resurrection of all men, the catholic opinion, which is the general opinion, or the opinion of all men. And when the word was applied to the Church, the interpretation of it varied so as to accord with the sense in which the term Church was employed. Thus when they spoke of the buildings erected for the worship of God, as there were monasteries and other private sanctuaries in use for particular companies of Christians, some for females and others for males, the catholic Church was an expression which frequently signified the public parish church to which all were at liberty to resort without distinction. And, lastly, the word was sometimes applied to signify the faith of the orthodox portion of professing Christians, in contradistinction from heretics or schismatics; as the Catholic Church at Alexandria, the Catholic Church at Corinth, was to be understood of the sound portion of the Christian community in those places who agreed in doctrine with the Church at large.

From this simple explanation it results very manifestly, that when we say, ‘I believe in the Catholic Church,’

we mean that we believe in the Church of Christ, as Catholic or Universal: not as confined to any particular time or place, but as generally diffused and to be diffused through all time and place: not as confined to any particular set of doctrines, but as holding the doctrines of Christ set forth in sacred writ, as they are generally understood by Christians universally: not as limited to this sect or that denomination, but as containing within its bosom all sects and denominations, who truly acknowledge Christ as their head, and his Word as their law. It will also appear, from these considerations, how unfounded is the claim which the Church of Rome asserts to be considered exclusively as the Catholic Church, since in fact, that Church never was any thing more than a part or portion of the Church Universal, and at the time when the Apostolic Creed was adopted, and during some centuries afterwards, the unscriptural and erroneous doctrines, which forced our ancestors to leave her communion, had no existence whatever. In fact, the word Catholic was introduced into the Creed by the Fathers of the Greek Church. And if we recur to the history of Christianity in that early day for an account of the true Catholic Church as then understood, we shall find our own branch of the Church, to be in far more close accordance with it, than any other portion of Christendom.

But as this subject is not one of frequent recurrence, it may be well, before we dismiss it, to state some of the various reasons assigned by the ancient fathers, why the Church of Christ should be called Catholic or Universal.

1. And first, the Church is Catholic or universal, on account of the universality of the apostolic commission given by our Lord, 'Go ye into all the world, and preach the Gospel to every creature.' The Church is the general assembly of men who believe the Gospel; and a catholic

or universal Gospel must produce, in due time, a catholic or universal Church. This explication bore especial reference to the characteristic distinction between the Mosaic and the Christian dispensations, the first being designed only for a peculiar nation, the second for all the world. Under the law the Church of God was restricted or confined; under the Gospel it is catholic or universal.

2. Secondly, however, the ancients conceived that the Church was well called catholic, because it teaches universal truth, that is, all truths necessary for the salvation and happiness of man in time and throughout eternity.

3. In the third place, it might be called catholic because of the universality of the obedience which it demands, extending to all persons, all ages, and each sex, and embracing the entire compass of life, in thought, word, and action.

4. And fourthly, the Church was called catholic, because in it were given all the promises of God, and all the gifts and graces by which the diseases of the soul are healed, spiritual virtues established, and an abundant entrance opened to the kingdom of heaven.

III. Having now shown for what reasons the term catholic or universal was introduced into our venerable Creed, that it was done by the Greek and not the Latin fathers, at a period many centuries before the peculiar corruptions and the exclusive claims of the Church of Rome had any being, and that the word itself has no application to any particular Church, except in so far as that Church is a true member of the general Church of Christ, we proceed to the third subject proposed for our consideration, namely, the constitution of the catholic or universal Church which designates it as Holy and Apostolic, under which head we shall treat of its government, its laws, its worship, and its discipline.

1. The Church is holy in its government, because the Lord Jesus Christ is its King. 'He is the head of all things to the body, which is the Church,' saith the Apostle; and to intimate the close connexion between him and his people, he is graciously pleased to style himself the Bridegroom, and the Church the Bride. Hence, as the conjugal relation presumes the utmost agreement of interest and affection, the Church is holy, because her sovereign and her spouse is so. 'Be ye holy, for I am holy;' 'Be ye perfect, because your heavenly Father is perfect;' these, and rules like these, flow necessarily from the first principle of her constitution, and, therefore, for this reason the Church is called holy, because designed to be the kingdom and the body of the Holy One of Israel. The Church is, farther, holy in her government, because her officers, their powers, and their duties, are holy in their origin, which is God, and holy in their object, which is to reconcile men to God. The deacon, who is the lowest amongst the clergy, is solemnly set apart to that office of the ministry in which the peculiar care of the poor and the public reading of the Scriptures are especially committed to him. The presbyter or priest undergoes a second and more solemn dedication to the cause of the Gospel, in which he is pledged to concentrate all his powers in the service of the Redeemer, to administer the sacraments, and to instruct the people in Divine truth, in godliness, and righteousness, and all holy conversation. The Bishop passes through a distinct and most solemn ordination, which binds him to exercise the chief authority of government under Christ, to seek for the sheep of the flock, and to feed them with the bread of life, to take care of that portion of the Lord's vineyard over which the Holy Spirit has made him a ruler, as a father would watch over his family, and to set the chief example for the

inferior clergy to follow, in zeal, in piety, in godly learning, and in every Christian grace and virtue. Thus the Church is holy in her government,—the Lord himself being head over all, the King, the Spouse, the great Master of the household: the Bishops and other clergy being officers under him, holding their powers from him, depending for their proper exercise upon his grace, solemnly dedicated to him for the express end of establishing his kingdom amongst men, and engaged by the highest and most awful sanctions, to be guided by his Spirit and to walk in his steps.

But amongst the laity, also, there is a distinction designed to aid the pastors materially in the government of the Church; for a certain number of every congregation seem to have been appointed, from time immemorial, to promote the welfare and guard the interests of each particular parish. In our branch of the Catholic or universal Church, these officers are elected annually by the people, and are known by the names of wardens and vestry-men; the wardens being charged with the special care of the house of worship, and the property belonging to it, and the vestry with the wardens composing a board of internal regulation, over which it is the duty of the minister to preside. This board directs the corporate powers of the congregation, having authority to make contracts, assess Church rates, establish rules with regard to the occupancy of the building, elect delegates to the convention, and order every other matter which concerns the parish, provided it be not of a Spiritual or ministerial nature. From this proviso, however, which confines the Spiritual authority to the ordained ministers of Christ, an inference has been often drawn of a very questionable character. It has been said, that the office of warden and vestry-man is purely secular, and may be holden with perfect propriety by men who make no profession of

religion. And certain it is, that we have no canon or law prohibiting the election of any man to these offices, or requiring, for his discharge of them, any religious qualification. But we question the soundness of a principle which would exempt an officer of a CHRISTIAN CONGREGATION from the spiritual obligation of being an example of piety to the worshippers of God, before whom he stands as a prominent and leading man. We question the truth of the proposition, that there can be a regular, standing office in a RELIGIOUS SOCIETY, which is of a PURELY SECULAR character, and, therefore, we prefer beyond all comparison, the theory which carries the HOLINESS of the Catholic Church into this thing also. We are perfectly aware that, in practice, there is a difficulty in the subject not easy to be overcome, and we make all allowance for deviations from sound principle which rest on the plea of inevitable necessity. But we maintain that the necessity which obliges men to make this deviation, ought never to be fastened upon the Church in the shape of a principle, for this is exalting the exception to the place of the rule. The design, then, of appointing these officers—like every other appointment belonging to the Church—was holy. They were intended, as we must presume, to act in accordance with the pastor, enforcing his preaching by the strong influence of their example. They were elected by the people upon the principle that the best men would generally be chosen, and then they were expected, as persons set on high amongst their brethren, to take especial heed that their light should shine before the rest. Thus understood, the government of the Church exhibits a beautiful gradation. The Bishop under Christ, the Presbyters under the Bishop, the Deacons under the Priests, the officers of the laity under the ministers, all holding

their proper rank, and exercising their proper powers, but all uniting in the same spirit, under the same great Master, to promote the sacred interests of 'Glory to God in the highest, and on earth, peace, good will towards men.'

2. The Church is, secondly, holy in its laws, for these are the laws of God delivered to us in Scripture, and set forth both by precept and example, in the person of our blessed Redeemer and his Apostles. By these laws, holiness of thought, word, and action, are strictly required. Not only are all those crimes forbidden which the laws of man condemn, but likewise all other sins against the Spirit of purity and peace and love, which no earthly tribunal can know or punish. Not only murder, adultery, fornication, perjury, theft, slander, fraud, and drunkenness are solemnly interdicted, but all uncleanness, all private lasciviousness, all unkind usage, all intemperance, all idleness, all unlawful anger, all pride, all revenge, all hatred, all covetousness, all flattery, all falsehood, while upon the other hand, charity, humility, liberality, submission, industry, hospitality, peace, and brotherly love are set forth as the necessary graces of the Christian, for without holiness no man can belong to the true Church, 'without holiness no man shall see the Lord.' To these laws, the earthly government of the Church must be in complete subservience. Bishops, ministers, and people, can make no rule contrary to these; for the moment that the visible government of the Church, or of any portion of it, attempts to enact any thing contrary to the Word of God, they not only cease to discharge their proper office, but become traitors to their solemn trust, and open rebels against their Prince and Saviour. Other laws, indeed, they may make; the Church has power to decree in all matters of formal detail, in rites, in ceremonies, and every other thing neces-

sary to its internal order ; but the Bible is the supreme law, it is the constitution, the charter of the Church, her guide in all her acts, her polar star in all her legislation ; and in this supreme law, and in the subordinate rules founded upon it, or decreed according to its spirit, the Church is holy.

3. In the third place, the Church is holy in her worship, because, however the outward modes of it may differ, the substance of it must always be understood to consist of the due administration of the sacraments and the homage of prayer and praise, in both of which acts the soul enters into communion with the Holy Spirit, and breathes, for a time, the blessed atmosphere of heaven. To these sublime and essential characteristics of all Christian worship, the Church adds another holy exercise, namely, the reading of the Word of God, and the explaining it to the understandings of the people. The object and tendency of all which is the same, to make them holy. Therefore in her worship the Church is holy.

4. And, fourthly, the Church is holy in her discipline, by which offenders against her laws are tried and suspended from her Communion, or, if refractory and impenitent, cut off from her fellowship and privileges by solemn excommunication. The exercise of this salutary and sacred power is rare in our day, but in the ancient and pure annals of the Church, emperors and kings were subjected to the exercise of discipline, and publicly confessed their crimes, and professed their penitence in tears, before they were again received into communion with the faithful. Such was the strict impartiality which refused to make any distinction between the poorest and the most powerful, when the laws of God were in question.

IV. Having thus briefly shown the Holiness of the Cath-

olic or universal Church of Christ, in government, in laws, in worship, and in discipline, we pass on to the last topic proposed, namely, the high dignity and privileges accorded to the Church through the mercies of redemption.

‘Feed the Church of God,’ saith the Apostle, ‘which he hath purchased with his own blood.’ We shall not pause here to notice the strong proof which the passage affords of the Divinity of Christ, nor how plainly the inspired writer declares in it, that God himself, manifest in the blessed person of the Lord Jesus, was our great sacrifice in the blood and agony of the cross. But we pass to the purchase of the Church by this blood. We present to you the simple fact, that for the Church Christ died. That it was the Church which Christ loved, and gave himself for it. ‘No man ever yet hated his own body,’ saith St. Paul elsewhere, ‘but loveth and cherisheth it, **EVEN AS THE LORD THE CHURCH.**’ For Christ is the head of the Church. It is in the midst of the Church that his praises must be sung. It is the Church that is built upon a rock, and against which the gates of hell shall not prevail. It is the Church to which the Lord adds daily such as shall be saved. ‘If any man hear not the Church,’ saith our Saviour himself, ‘let him be unto thee as an heathen man, and a publican.’ It is the Church which is the spouse and bride of Christ. It is the Church which is figured under the new Jerusalem, where God will fix his constant habitation, and on which the glory of his immediate presence will shine for ever. It is the Church for which the incorruptible inheritance is prepared, the celestial paradise opened, and to whom the King of kings has said, ‘I will be their God, and they shall be my people.’ It is the Church, which, although appointed to a militant state on earth, a state of trial and probation, too

often, like her blessed Lord, despised and rejected of men, shall yet go on and prosper in her holy calling, led by his Spirit, and supported by his right hand and holy arm, until that Holy Catholic Church shall be assembled from every period of time, from every denomination of his worshippers, from every age and sex, from every kingdom, and tongue, and people, and nation, and thronging around the effulgence of his throne, shall receive the crown of righteousness, and the robes of glory. Again shall the morning stars sing together, again shall the sons of God shout for joy, for the Church which he purchased with his own blood, shall be proclaimed triumphant in the kingdom of heaven, at God's right hand for evermore.

If such be the dignity, such the holy privileges of Christ's Church, how honorable, how important the office of nourishing and supporting her. How should those men rejoice who are called upon to feed that Church for the life of which the Lord gave his own body. What a blessing to belong to that Church which God has promised to crown with all blessings. What a comfort to belong to that Church which his Spirit has engaged to comfort. How safely we may dwell in that Church which Christ has built upon a rock, and against which no enemy, no, not the gates of hell itself, shall ever be suffered to prevail.

But it is not enough for us, my brethren, to say that we believe in this Holy Catholic Church, if our lives agree not with our profession, and we turn, therefore, from the brief contemplation of the Church of Christ considered in itself, to the Church of Christ contemplated in the opinions and practice of but too many amongst its governors and its people.

O! what a contrast is here,—the Catholic Church torn into divisions innumerable, which not only conceive

themselves so far from agreement that they cannot commune together, nor worship together, but who cannot even walk peaceably by each other's side to heaven. What ! Is the Church of Christ confined to this or to that denomination ? Is the vineyard of God circumscribed within the little enclosures which the pride and uncharitableness of men have deformed it withal ? Why this bitterness of sectarian spirit ? Why is the favorite exercise of Christian zeal found to be the slandering of all who differ from our own standard ? Why the bold abuse and the angry invective of brother against brother, and the pharisaic repulse in the heart, if not in the mouth, ' Stand by, for I am holier than thou ? ' Alas ! this is not believing in the CATHOLIC, the UNIVERSAL CHURCH. Nay, it is, on the contrary, the very sin against which the Apostle so forcibly exhorts us, the judging our brother and the setting at nought our brother, while, for aught we can tell, God may have received him. May the time soon come when the true Catholic spirit of Christian liberality shall enable the members of every denomination to dwell more on the things wherein they agree, and less on those wherein they differ. When the living faith of the Gospel shall be the principal test with all, and the pride of opinion, the wormwood of party, and the animosity of sectarian discord shall be gladly sacrificed to the meek and affectionate spirit of the Gospel.

But still more serious are the questions which arise when we speak of the Catholic Church as holy. Is it true that any of her ministry have learned to depart from the simplicity of the Apostles' days, and aim rather to display the talents of the orator than to feed with the bread of life the Church of God ? Is it true that her Bishops seldom ' rebuke, reprove, and exhort with all authority ? ' Is it true that any of her presbyters square their smooth discourses to the tastes

and prejudices of their auditories, and, satisfied with winning admiration, think little about winning souls—that her deacons, once glad to read the Scriptures, and to seek after the poor, sometimes aspire to the task of government, and the palm of elocution—that her officers of the laity, once zealous to be lights and fellow-laborers in the work of God, are sometimes found content with doing nothing, and not unfrequently, by their want of religious consistency, turn into practical mockery all the institutions of the Gospel—that her discipline, once pure and inflexible, before which the majesty of an earthly sceptre was fain to bow, has long since been an odious task which few will dare to praise, and none to perform with impartiality—that her worship is neglected by a large portion of those who attend upon it, and who openly disregard those rules of public injunction which, in a private dwelling, they would blush to violate, and which, in every public place except the church, they scrupulously observe—that her sacraments are avoided by more than one half of her professed friends, and profaned by the worldly, the pleasure-seeking, and the money-loving souls which compose more than half the remainder—that the voice of family prayer is seldom to be heard amongst the dwellings of her people—that the altar of the Lord can find no room in their habitations—that the Word of the Lord rarely issues from their lips—that their children are brought up to know more of every thing else, than the one thing needful, to seek every thing else, rather than the favor of God, to strive after every thing else, rather than to enter the strait gate and the narrow way which leadeth to the kingdom of heaven? Above all, is it true that the priests of the Lord are sometimes seen to connive at these abuses, because they know the people love to have it so—that they cry ‘peace peace,’ when they ought to

say, 'there is no peace,' and even when truth compels them to utter a public exhortation somewhat bolder than ordinary, is it true that they feel as if they had taken a liberty, which is far more likely to be censured for its rashness, than applauded for its candor?

These questions, suggested as points of solemn self-examination, for all who stand connected with the interests of the Holy Catholic Church, cannot be otherwise than profitable. To lift our eyes to the high and holy standard of ministerial obligation—to compare with it our manifold infirmities and defects—to recall in imagination the days of primitive devotion, of apostolic government, of unsparing liberality, of generous self-denial—to ask ourselves how much we resemble those men who, for the sake of the Gospel, 'took joyfully the spoiling of their goods,' and with what truth we could say that we are ready to 'suffer the loss of all things and count them less than nothing that we may win Christ and be found in him'—to enquire of our souls how much of the spirit of the 'noble army of martyrs' burns within them—to interrogate our official conduct in relation to the zeal and fidelity with which we 'feed the Church of God which he has purchased with his own blood'—all this—though it must needs be a humiliating—is surely a most wholesome exercise, calculated, of a truth, to bring us in self-abasement to the foot of the cross, but also calculated, for that very reason, to fill us with the strength which is made perfect in our weakness, and to keep us more steadfast in the arduous track of duty, for the time to come.

We are not permitted, however, to pause even here, if the whole peril of the Church universal is to be brought to our remembrance. The influence of worldliness, the fear of man which bringeth a snare, the heartless formalism, the cold indifference or lukewarm support displayed

throughout Christendom, towards the faith and institutions of the Gospel—these things—although truly deplorable—are not the only evils to be dreaded in our day. The Spirit of the Reformation, which sought to break the chains of Superstition and restore the Christian world to primitive truth and order, has been followed by the active demon of fanaticism and misrule. The veneration for antiquity which may, perhaps, have led to some degree of error, has been followed by a far more dangerous love of innovation which despises authority and spurns restraint. New lights are kindled to bewilder the eyes of men, new measures are devised to catch attention, new systems of Theology are distracting the minds of the masters in Israel, and the favorite weapons of orthodoxy itself are prepared and tempered by the hands of infidelity. The schools of the Prophets are exposed to the poison of learned scepticism, and the Church is even asked to believe, that she cannot give her ministers the knowledge required for their sacred office, without employing a class of authors, who have labored but too successfully to undermine every distinguishing principle of the Gospel. Surely there never was a time when the sober minded Scriptural Christian, had more reason to ‘stand in the ways and see; and ask for the old paths, where is the good way, and walk therein.’ Surely there never was a time when we had greater reason to tremble at the awful account to be rendered by those who are appointed as watchmen on the walls of Zion.

But although we see abundant reason for humiliation and fear,—although in comparing the Holy Catholic Church of our age with the Church of primitive antiquity, we are constrained to take up the lamentation of the Prophet, and say, ‘How is the gold become dim, and the fine gold changed,’ yet we would derive encouragement

from the promise of our Divine master, and go on with undoubting confidence that there is ‘hope in Israel concerning this thing.’ Let the dangers and the difficulties which surround us only be an argument for the greater watchfulness and zeal. Let our favored ministry, which possesses the peculiar blessing of the apostolic form and succession, take good heed to be apostolic in spirit, and better and brighter prospects will be granted to us. Through the mercy of the Most High, we shall see Zion arise and shine, in the strength of unity, in the power of faith, and in the ‘beauty of holiness.’ THE HOLY CATHOLIC CHURCH shall be believed in heart as well as in profession, and those who are within her pale on earth, may hope to share her happiness in heaven.

DISCOURSE XII.

2 COR. XIII. 14.

THE COMMUNION OF THE HOLY GHOST BE WITH YOU ALL. AMEN.

The correspondence of the text, my brethren, with that portion of the Apostles' Creed, in which we profess to believe in 'the Communion of Saints', has, doubtless, led you to anticipate the subject of the present discourse. We design to consider the passage in this connexion, and shall examine first, the meaning of the word communion as thus applied; secondly, who are the saints that possess this communion; and thirdly, in what particulars their communion consists.

1. The term communion is derived from the word common, and, in its religious sense, signifies that property and those privileges which all the saints possess in common, which none have a right to arrogate or claim to the exclusion of the rest, but which the Gospel assures alike to all, and which all alike enjoy as members of the same community. Hence, when we say, I believe in the communion of saints, we say, in effect, I believe that the saints have an equal and a common interest in all the promises of the everlasting covenant, in all the privileges of the Church on earth, and in all the blessings of the Church in heaven.

2. We are next to consider who are the saints that possess this communion. And, here, it is obviously intimated by the Creed that although the catholic or universal Church of Christ is holy, yet it does not follow that every individ-

ual contained within it is so. Whence the propriety of adding this article, lest it might be supposed that we believed all who belonged to the Church to be therefore saints, and entitled to the communion of the saints. Whereas it is certain, that the Church in general may be saved, while many outward members of it shall perish. And this distinction is suggested in the Creed by first stating the Holiness of the Catholic Church, or the Church in general, and immediately afterwards adding that the communion of her spiritual gifts and treasures is not for all who profess to be her children, but for the saints alone.

Now the word translated ‘saints,’ is the same which is elsewhere called holy ones; to be sanctified is to possess holiness, and to be a saint is to be holy, according to the expressive precept of God to the Israelites, containing at once the command and the motive to it, ‘Be ye holy, for I am holy.’ The first and lowest sense belonging to holiness signifies the being separated to the service of the Lord, and in this acceptation of the term it was applied both to things and to persons. Thus, as to holy things, we read in the Old Testament of the altar being holy, the anointing oil used for the priests, their garments, the vessels of the tabernacle, &c., all were called holy because they were dedicated to the service of God, and their sanctity consisted simply in their being separated from profane and common uses, to an exercise peculiar and sacred. So likewise all such persons as were called from the common condition of mankind, to be engaged more especially in the work or service of the Deity, were therefore denominated holy in the same acceptation of the phrase, and became entitled, thus far, to the name of saints. In this sense we find the whole people of Israel frequently called a holy people unto the Lord, although in truth most of them seem to have been

rebellious and disobedient, altogether defective in personal sanctity; yet inasmuch as they were chosen out of the world and separated from all other people for the service of God, they were called a kingdom of priests and a holy nation. In accordance with the same interpretation of the term we find the Apostles writing to those who had professed to believe, and had been baptized in the faith of Christ, and to all such the name of saints is applied. For although with the majority of these converts the work of the Spirit was probably in its incipient stage, and many of them must have been far from personal holiness, yet they were separated from the rest of the world by their profession, received into the Church amongst the Israel of God by baptism, and therefore were thus far properly called holy.

This outward separation, however, this profession of faith in baptism, or in any other ordinance, is by no means sufficient to constitute the holiness required for the communion of saints. A far higher measure of Christian attainment is here necessary; an inward affection, a change of the heart, a consecration of the thoughts, a hallowing of the spirit, by which the things of God occupy the first and dearest place, and the best attractions of time and sense sink to nothing in the comparison—this state of the soul is what constitutes the proper sanctity which the Gospel exhibits as characteristic of the followers of Christ. Such are they who are ‘sanctified,’ as saith St. Paul, ‘in Christ Jesus,’ whose hearts the Lord has purified by faith, who are sealed, after they believe, with the Holy Spirit of promise, who feel that love towards their brethren which proves that they are born again, and who constantly strive to perfect their holiness in the fear of the Lord, by adding ‘to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience

brotherly kindness, and to brotherly kindness charity,' that they may be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Such persons, therefore, as are not only called by a holy calling, but who gladly obey the call, who not only profess a holy faith, but who live according to their profession, who not only approve the holy principles of the Gospel, but who feel the influence of those principles upon their hearts, who not only admit the necessity of the sanctifying operations of the Holy Spirit, but who have humbly submitted to their power, and joyfully experienced a measure of their sacred efficacy, such as not only take Christ for their atoning sacrifice, but also for their ensample, and strive honestly to follow his blessed steps, these and these only are truly saints, and such alone can fully understand and justly estimate the communion of the faithful.

3. Having thus shown the meaning of the word communion, and the proper signification of the term saints, we proceed, in the third place, to consider in what particulars the peculiar privilege of their communion consists. And here we shall show that the saints have communion with the Almighty God with good angels, with the spirits of the just made perfect, and with the saints on earth, in the various ordinances and blessings of the Holy Catholic or universal Church, here and hereafter.

1. And first, the saints have communion with God, the Father, Son, and Holy Spirit. 'Our communion,' saith St. John, 'is with the Father and the Son.' 'He that abideth in the doctrine of Christ, he hath both the Father and the Son.' 'If any man love me,' saith Christ, 'he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' 'Know ye not,' saith St. Paul, 'that ye are the temple of God, and that the

Spirit of God dwelleth in you?’ ‘I pray not for the world,’ saith our blessed Lord, ‘but for those whom thou hast given me, and for all who shall believe on me through their word,’ ‘that they all may be one, as thou Father art in me, and I in thee, that they all may be one in us.’ Thus the communion of the saints with each Person of the Divine Trinity is fully assured to them. With the Father it is most intimate, for it is the communion of the child with the parent. ‘Behold,’ saith St. John, ‘what manner of love the Father hath bestowed upon us, that we should be called the Sons of God.’ With the Eternal Son, Jesus Christ, our communion is twofold, for he communicated in our nature, he bore our sorrows, he took upon him the burden of our sins, and the curse due to them, that we might communicate in his righteousness, his holiness, and his glory. As the branch has communion with the vine, and the head with the body, as the first born has communion with the brethren, the bridegroom with his bride, and the friend with those for whom he is ready to die, even so endearing is the communion of the saints with Christ Jesus. ‘God hath called us,’ saith the Apostle, ‘unto the fellowship of his Son, and of his fulness have we all received, even grace for grace.’ He has promised that he will be with us alway, even to the end of the world, and that, where he is, there shall we be also. And lastly, in the Holy Spirit, the communion of the saints is most essential and precious. He is the Comforter whom Christ has sent that he may abide with us for ever. He is the Sanctifier, the Director, and the Companion of the soul. He is the blessed source of every good thought and holy feeling, and therefore the Apostle concludes his epistle to the Corinthian Church with the most affecting simplicity and propriety in the language of our text, by saying, ‘The communion of the Holy Ghost be with you all. Amen.’

2. In the second place, the saints have communion with the holy angels. Scripture is full of evidence that these happy and exalted intelligences are constantly occupied in the concerns of the faithful. ‘The angels of the Lord,’ saith the Psalmist, ‘encamp round about them that fear him, and deliver them;’ and innumerable are the instances recorded of their active agency in behalf of the servants of God. A host of them were appointed to protect the Patriarch Jacob, another army of them surrounded the Prophet Elisha. One of the most distinguished amongst them was sent to Daniel, and again to the blessed Virgin. A company of them united in the triumphant chorus which announced to the Jewish shepherds, Glory to God in the highest, and on earth peace, good will towards men. Angels attended the whole earthly course of the Saviour, they stood by the Apostles, delivered them out of prison, communed with St. John, and conveyed the spirit of Lazarus into Abraham’s bosom. And, at the general resurrection, they are to be the agents whereby the wicked will be severed from the just. Yea, still farther to prove the communion of the saints with these holy spirits, we are told that they are all sent forth to minister unto those who shall be heirs of salvation; and so lively and so deep is the interest which they feel in this employment, that ‘there is joy in the presence of the angels of God, over one sinner that repenteth.’ How precious to the hearts of the redeemed is this branch of the communion of saints, and how sure a pledge of that glorious companionship which awaits them, when the radiant hosts of God shall be presented to their sight in the unclouded splendor of the kingdom of heaven.

3. In the third place, we may consider the communion of the Christian saint with the spirits of the just made perfect, which the ancient fathers believed to be one essential

part of the exposition properly belonging to this clause in the Creed. And they reasoned very justly, that as the communion of the saints with each other and with the angels depended, in its true spiritual character, upon their union with Christ as the head of all, and as this union was not done away by death, but rather increased and perfected, therefore it must follow, that the saints departed did not cease to have communion with those who remained, but that the Church in heaven did always communicate with the Church on earth in a true spiritual communion. And this is the interpretation which is thought to belong to that striking passage of St. Paul, where, addressing the saints on earth, he saith, ‘Ye are come unto Mount Sion and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the First born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. Now the Apostle saith not, here, ‘Ye SHALL come,’ but, ‘Ye ARE come;’ and he puts the present coming of the saints to Christ on the same ground with their present coming to the spirits of the just made perfect and to the angels, which seems plainly to intimate that the saints on earth do hold a spiritual communion with the saints in heaven as surely as they do with Christ himself.

In what this communion consists, is our next enquiry. And here it seems sufficiently certain, that we commune with departed saints in the same love which we bore to them when living, and this love is even exalted and purified by their departure. As certain is it that we commune with them in the same hope that we enjoyed in their society when living; and although this hope, on their part, is changed into a blessed fruition, yet on our part it becomes more

closely connected with them than before. Certainly we commune with them in the holy desire which we shared together while they were yet with us, a desire that it might please the Lord to bring us to the same mansion in his heavenly kingdom; and while their being first called serves to add intensity to our wishes, we may well suppose that they look back with some longing for the arrival of those friends whom they left still struggling in a world of trial. Thus far, therefore, we may safely assert this kind of communion, on our part the communion of love and hope and affectionate expectation, on their part the same communion of love, purified to celestial perfection, and the same expectation of our being united to them in happiness in the Lord's good time. While, as a natural consequence of these affections, we may readily admit that we cannot sin by offering our prayers, not indeed to the saints themselves, but to God that he may enable us to imitate their virtues; and we may well believe that they do assuredly offer up their prayers for us to the same God, with a fervor and a holy ardor which earth cannot realize, that we may be kept through his power, by faith unto salvation, until we shall join them in the realms of glory.

A beautiful example of this duty on the part of the Church below is furnished in the comprehensive prayer of our communion service; at the conclusion of which we bless the Holy name of the Lord, for all his 'servants departed this life in his faith and fear, beseeching him to give us grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom.' And although we cannot cite any example of the prayers of departed saints for us, which the nature of the case renders impossible, yet we may surely believe that if there is joy in the presence of the angels of God over one sinner that

repenteth, the same sympathy and the same demonstrations of it may much more be expected from those who *once* took part in all the sufferings of our nature, and whose affections are as warmly devoted to us as ever. God himself loves his people with an everlasting love; and it never can be supposed to be his will, that the love which he enjoined amongst his saints on earth, should be forgotten by his saints in heaven.

4. Leaving, however, for the present, the unseen and spiritual world, we proceed, in the fourth place, to consider the communion of the saints with each other in the visible Church. And here it is obvious, that ‘if we walk in the light,’ as saith St. John, ‘we have fellowship one with another.’ We profess the same faith, the same promises, the same charity among ourselves, the same mutual encouragement, the same worship, the same ordinances, the same Christian sympathy, the same Christian consolations. For to this end St. Paul compares the Church to the human body. ‘As the body,’ saith he, ‘is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we are all baptized into one body, that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.’ To the same end are passages innumerable throughout the word of inspiration. ‘By this,’ saith our Lord, ‘shall all men know that ye are my disciples, because ye have love one toward another.’ ‘Weep with those that weep, and rejoice with those who rejoice.’ ‘Let him that loveth God see that he love his brother also.’ ‘A new commandment I give unto you, that ye love one another.’ ‘Above all things,’ saith

St. Paul, 'have fervent charity among yourselves.' 'Love worketh no ill to his neighbor, therefore love is the fulfilling of the law.'

This communion of the saints in spirit and in affection is figured to us very sensibly by the ordinance of the Lord's Supper, in which we assemble around the same board, as children around their father's table, to participate with each other in the nourishment, both spiritual and bodily, of the Christian feast. The same principle is enjoined upon us as regards our property. 'If any man,' saith St. John, 'seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' 'To do good and to communicate, forget not,' saith another Apostle, 'for with such sacrifices God is well pleased.' To feed the hungry, to clothe the naked, to teach the ignorant, to assist the weak, to console the mourner, to heal the sick, and to visit the prisoner, are all duties of especial obligation. 'This is pure religion and undefiled before God and the Father,' saith St. James, 'to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world.' In the constitution of the first Christian churches, this communion of property was carried so far, that no member of the flock had any private possession, but they had all things common. And although this practice was not enjoined as a thing of obligation among Christians, yet the principle of it has never ceased, so that the communion of Christian love should always display itself in the communion of Christian kindness, in the language of Christian benevolence, and in actions of liberal and active charity towards all the flock whose circumstances require those manifestations of sympathy at our hands. The limitation of this communion is best understood by the precepts, 'Do unto all men whatever ye would they should do unto

you ;' and again, ' Ye shall love your neighbor as yourself ;' and the correspondent extent of our performance is plainly intimated by the counsel, ' He that hath two coats, let him give to him that hath none, and he that hath meat, let him do likewise.' Now it is most manifest that this communion of the saints on earth amongst each other, in the spirit of love, in the intercourse of social affection and Christian sympathy, and in actions of Christian beneficence, would be, indeed, a shining of our light before men so that they should see our good works and be led to glorify our Father in heaven. And this enlarged and true communion would not only be found to afford a higher degree of comfort than any other possible condition in this life, but it would furnish the sweetest foretaste and the best visible emblem of the peace, the purity, and the enjoyments of the life to come.

Even thus, my brethren, should we all understand our profession, when we say, ' I believe in the communion of saints.' ' That those who are truly sanctified in the Church of Christ,' in the words of the venerable Bishop Pearson, ' while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, the Son, and the Holy Ghost, as dwelling with them, and taking up their habitation in them, that they partake of the care and kindness of the blessed angels, who delight in ministering to their welfare, that beside the external fellowship which they have in the Word and Sacraments with all the outward members of the Church, they have an intimate union and conjunction with all the saints on earth, as the living members of Christ, and that this union is not interrupted by the death of any, but as Christ, in whom we live, is the Lamb slain from the foundation of the world, so have they fellowship with all the saints, which, from the death of

Abel have ever departed in the true faith and fear of God,' all this is comprised and included in this expression of our Creed, according to its ancient and best established exposition.

And how can I conclude this imperfect explanation of a subject so deeply important to us all, without asking you, my brethren, how many there are amongst you, who belong to this community of saints, how many amongst you are partakers of their communion? It is a small matter to be communicants in the worship of the Church, and at the Lord's table, if you be destitute of that faith which worketh by love, and purifieth the heart, and overcometh the world. It is a small matter to be outward sharers in the call of the Gospel, if you are inward strangers to its Holy Spirit, to its sanctifying influences, and to its power. Suffer me, therefore, I beseech you, to put to you, who belong to the external communion of the Church, a few simple enquiries, by which you may estimate the safety of your spiritual condition, and the degree of your Christian progress, before it be too late.

Are you, in any reasonable measure, entitled to the name of saints, your hearts changed, and your affections sanctified by the Holy Spirit? Or do you dislike the term, and disclaim the character, as thinking that to be a Christian is one thing, and to be a saint another? We have heard of professors, yea of communicants, who openly avowed this absurd opinion,—who seemed to dislike both the name and the reality of holiness, and who even boasted that they did not pretend to be saints. Yet, my brethren, I testify to you this day, on the authority of God, that the promises of the Gospel of salvation are addressed to none but to the saints, to none but to the holy. They are the saints that sing with joy, the saints whose way the Lord

preserveth, the saints who shall inherit the kingdom, the saints who are beloved of God, the saints for whom the Holy Spirit maketh intercession, the saints whose death is precious in his sight. Every epistle in the New Testament is addressed to them that are sanctified,—called to be saints. We read continually of the saints which are in Achaia, the saints at Jerusalem, the saints at Ephesus, the saints at Colosse, and wherever else the Gospel was preached in the apostolic day; and if there are no saints amongst us, it is because we have neither part nor lot in this matter. The Gospel of Christ knows of no other alternative, my brethren,—either we are saints, or our hearts are not right in the sight of God. We are well aware, indeed, that the term has changed its meaning and its scriptural character, through the misapplication of superstition and the mockery of infidelity. But the truth of inspiration remains the same. ‘Without holiness, no man can see the Lord.’ Either you are saints, or you are still in the gall of bitterness and in the bond of iniquity.

But perhaps you will accept the name. Then look, my beloved brethren, look well to the character. Do you share in the communion of the Holy Spirit, so as to feel at times the sacred glow of love towards God and love towards man? Do you delight in the law of the Lord? Do you love his house and the place where his honor dwelleth? Do you watch your thoughts and pronounce the same strict judgment upon your words and actions which you believe to be most conformable to his precepts? Do you no longer relish the society of the irreligious or profane, and have you lost your taste for vain and sinful pleasures? Do you willingly deny yourselves those indulgences of fashion and folly which Christian teachers usually concur in condemning as inconsistent with the purity of a strict profession? Are

you zealous to perform acts of kindness and charity to your brethren, comforting, relieving, and assisting them to the utmost of your power, from the operation of Christian principle and feeling? Can you think of the presence of the angels of God with holy joy, and of the departed saints with grateful resignation? Do you sometimes experience the longing of sacred hope to be yourselves with Christ and with the assembly and Church of the first born, and with the spirits of the just made perfect? Do the things of time and sense occupy your thoughts no more than their real value demands, and do the treasures of eternity absorb, as they ought to do, the best affections of your soul? Do you remember, day by day and night by night, that you are strangers and pilgrims upon earth, whose great business it is to seek that city which hath eternal foundations, whose maker and builder is God, and, forgetting those things which are behind and reaching forth to those that are before, do you press towards the mark for the prize of your high calling? Or, at the least, my brethren, although you may not be able to answer in the affirmative to all these enquiries, do you understand and long for these evidences that you are sanctified? There is a vast difference between the degrees of Christian attainment, a vast difference between the saint in the beginning of his progress, and the saint in the fulness of experienced piety, but the character of each is the same. Just as in the natural world, it is the same daylight which illuminates our path from the hour of misty dawn to that of meridian splendor. If, then, you should as yet be far from the possession of mature and vigorous sanctity, at least ask yourselves whether the day of divine grace has indeed begun to dawn upon your souls. Can you discern the things that belong to your peace, at least in the dim twilight of spirituality, and are you advancing to that

point where the sun of righteousness shall arise upon your hearts with healing in his wings, when the communion of the saints shall be felt and understood in all its loveliness, and purity, and peace, and joy?

My beloved brethren, it is not the province of your minister to judge you. He is your fellow sinner, and the least of all the servants of the household of God. We preach holiness, not because we are holy, but because God is so. The same Gospel applies to ministers and people. Our piety cannot save you—neither can our defects and infirmities prevent your condemnation. The truth of the Almighty is open to us all—the eyes of Him who is the searcher of hearts, are upon us. ‘If our hearts condemn us not, then we may have confidence towards God, but if our own hearts condemn us, God is greater than our hearts and knoweth all things.’ O then, examine yourselves truly whether ye be in the faith. Judge yourselves that ye be not judged of the Lord; and may he who is mighty to save, grant you such holiness of heart, such sanctity of soul, such full communion of his Holy Spirit, that ‘neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God which is in Christ Jesus our Lord,’

DISCOURSE XIII.

MAT. XII. 31, 32.

ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN UNTO MEN : BUT THE BLASPHEMY AGAINST THE HOLY GHOST SHALL NOT BE FORGIVEN UNTO MEN. AND WHOSOEVER SPEAKETH A WORD AGAINST THE SON OF MAN, IT SHALL BE FORGIVEN HIM : BUT WHOSOEVER SPEAKETH AGAINST THE HOLY GHOST, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NOR IN THE WORLD TO COME.

THE remarkable passage of sacred Scripture which we have selected as the groundwork of this discourse, suggests four topics of inquiry, namely, What is sin—what is blasphemy—how is forgiveness of them to be obtained—and under what circumstances must they be committed in order to be incapable of forgiveness? These questions, by the grace of God, we design briefly to consider in their order, with an especial view to that portion of the Apostolic Creed in which we profess to believe in ‘the forgiveness of sins.’

1. What, then, in the first place, is sin? The answer is furnished by the great Apostle, ‘SIN IS THE TRANSGRESSION OF THE LAW,’ a definition which is demonstrably just, even on the principles of human reason. For God is our Creator. His will called us into being, and furnished us with all that gives value to existence. Equally absurd and impious, therefore, would it be, to question his right to make laws for that life which his goodness has bestowed. And, clearly, the right which justifies the annunciation of these laws, equally justifies the condemnation of all who should transgress them.

But again, the laws of God are obligatory on us, because they are devised for the sole purpose of making us happy. In the nature of things, goodness and happiness are inseparable. The Deity himself is infinite in both, supremely good, and supremely happy. In order, however, to make us partakers of his felicity, it is indispensably necessary that we secure his approbation, and surely we cannot expect his approbation, unless we be obedient to his will. Thus our own best interest becomes involved in the claims of the Divine law, and the sinner, therefore, is not only a rebel against the rightful authority of heaven, but he is the effectual destroyer of his own bliss—a suicide, both of the body and the soul.

Now on the first of these grounds, the transgression of the Divine will is wickedness; for if God possesses the right to command, it is wicked to deny or resist that right by our disobedience. And on the second ground, this transgression of his will is egregious folly; for if our happiness can only be derived from him, what folly can equal that by which we rebel against the laws of his goodness and the government of his love? Hence it is that, in Scripture, the fool is usually but another name for the wicked, since there is no wickedness like his who sins against his God,—no folly like his who scorns his own salvation.

There is, however, a difficulty to many minds in apprehending this simple definition of sin, produced chiefly by the influence of worldly associations, for men are so apt to put their own judgment in the place of the judgment of the Deity, that they think themselves safe when they tolerate each other, and imagine that the approbation of earth must be a sure passport to the approbation of heaven. Nay, it is not uncommon to find persons of intelligence, who profess belief in Christ, and acknowledge the authority of

the Bible, and yet give up their opinions, feelings, principles, and habits, so unreservedly to the customs and fashions of society, that the world becomes their lawgiver, and their God. But it is impossible to conceive a grosser degree of inconsistency. For what is the world but a collection of our fellow beings, mortal, weak, sinful, and accountable creatures, like ourselves? Were it possible for the judgments of the whole race of mankind to be arrayed against our allegiance to our God, what influence should it possess over our conduct, when we know that they and we are alike impotent in comparison with the Almighty? And when we contemplate the fact that so few of our fellow beings concern themselves about us—that in truth what we call ‘the world’ is to each one amongst us nothing more than a handful from the heap—a few dozen perhaps of individuals, for not one of whom, in general, do we entertain any special degree of reverence or esteem, how astonishing it is, that we should invest this handful with the importance of ‘the world,’ and then advance them to the infinite majesty of a God—yea, place them above the only living and true God, and make their praise or censure, their principles or customs, a superior law, higher than the Word of the Most High, and stronger than the will of the All Powerful. O what wonderful absurdity—what marvellous infatuation!

But the world is not our creator, the world is not capable of making us happy, and therefore it possesses no right to bind us by any of its laws, except in strict subordination to the law of God. Whenever, therefore, we yield a more ready obedience to the opinions or rules of society than we render to the will of God, we commit the atrocious sin of despising the highest and most sacred obligations of duty, in order to honor our little circle of fellow sinners; and whenever we follow the maxims of the world in known

opposition to the Divine law, we not only transgress against the rightful Head of all authority, but we do it without the slightest apology or palliation.

2. Having thus shown, that sin is the transgression of the law of God,—that it is characterised alike by wickedness and folly, and is incapable of any excuse derived from the laws or customs of the world, we have next to consider the blasphemy mentioned in the text, which is simply the aggravation of speaking unjustly, insultingly, or contemptuously of the Divinity himself, as did the Pharisees, who gave our Lord occasion to utter the language of the text, by saying that his miracles were the works of Satan, and as many do in our own day by deriding his word, ridiculing his threats, setting his power at open defiance, and boldly mocking all the provisions of his wisdom and his love towards our fallen world.

3. But all sin and blasphemy shall be forgiven unto men, saith our Saviour, and we are next to enquire how this forgiveness may be obtained. Here we are led at once to the marvellous history of that blessed Being whom the love of our gracious Creator accepted as the representative of our race; who, although he was the brightness of the Father's glory and the express image of his person, yet took our nature upon him, obeyed the law of God with sinless perfection in our stead, and endured the penalty due to our transgressions in the blood and agony of the cross, in order that the majesty of the violated law might have an adequate atonement offering, and that one, as the head and representative of mankind, should merit the Divine felicity which God had designed for his intelligent creation. Those whom Christ Jesus receives as his family, his household, and his friends, through his sufferings and his perfect obedience, and for his sake, are forgiven and accepted of

the Father, and Christ receives those, and those only, who come to him by repentance and faith. Repentance is necessary because it is a godly sorrow for sin, whereby we are enabled to see it in its true enormity, abhor it on account of its wickedness, hate it on account of its ingratitude, and despise it on account of its folly. And faith is next essential, because by it we behold the only avenue which God has opened for our escape from condemnation, through the blood of the Saviour—we are enabled with humble joy and alacrity of heart to take upon us the light and blessed yoke of Divine obedience, to follow our gracious Mediator on earth, and to unite our souls to him in that spiritual communion, which shall bind us to his love for ever in the kingdom of heaven. Thus our Eternal Sovereign no longer looks upon us as we are in ourselves, but as connected with and belonging to our Redeemer, and through him and by him all manner of sin and blasphemy are freely and fully forgiven.

This repentance and faith in the Saviour, however, are not to be obtained by the unassisted labor of mortal exertion. The effect of sin is to darken the intellect and to harden the heart, so that the sinner, in his natural state, is utterly blind and desperately infatuated in regard to his real guilt and danger. He cannot see his sins, he cannot understand the purity and extent of the Divine law, he cannot discern the deceitful sophistry of unbelief nor the puerile folly of worldly pleasure. He lies sunk and degraded in all his tastes and hopes and expectations—grovelling on earth—sighing after unknown delights, which he vainly supposes earth can yield to him—longing after some unknown peace which he trusts that earth is able to bestow—in his highest flights of mental elevation, soaring no farther than the material universe, and in his lowest and most ordinary enjoyments, too often falling beneath the level of

the brutes. In this condition of his immortal spirit, the grace of God, through the great atonement of Christ, is sent to remove the thick film which rests upon his mental vision, and to breathe the first influence of holiness upon the heart. The agent in this great moral renovation is the Holy Ghost alone. He, by his blessed inspiration, introduces the first good desire, the first sacred fear, the first kindly turning of the affections to their true and proper sovereign. He enables us to repent, to believe and to obey the precious Gospel of salvation; and if we follow his leadings, if we answer to his secret calls, if we open our hearts to the still and holy breathings of his grace, and diligently use all the means of instruction and of full conversion provided for us in the Christian dispensation, the change of our hearts is in due time effected, the knowledge of sin is increased and its power over us is lessened, our desires are gradually drawn from earth and placed in heaven, our hope is exalted, our charity established and enlarged, and the great work is at length so far perfected as to restore us to our real dignity, and fit us for that felicity which is eternal and Divine.

4. From this brief statement of the effectual agent in our spiritual change, which agent is the Holy Spirit of the Lord our God, it will be easy to understand the most obvious and practical interpretation of the text, where it is said that, 'the blasphemy against the Holy Ghost shall not be forgiven unto men.' And again, 'that whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come.' For in these expressions we may see a true parallel to many other passages wherein we are warned not to resist the Holy Ghost, not to grieve the Holy Spirit, not to quench the Holy Spirit, and so on. By all of which we may perceive, that while

our sins are committed ignorantly and in unbelief, there is hope of mercy and forgiveness, but when they are committed against light and knowledge, and especially after an internal conviction of the truth as it is in Jesus, the Holy Spirit, grieved and wearied, as it were, abandons the soul, and then the grace of God being withdrawn, the only instrument of our salvation is lost for ever. Now, in this very thing, it has been thought that the difference between fallen angels and fallen men consisted. The angels who kept not their first estate, sinned against the light and knowledge of heaven itself. Hence the Holy Spirit abandoned them without the possibility of remedy ; for what hope of repentance or returning love could remain for spirits who had rebelled under circumstances like these ? But Adam fell, under the influence of outward temptation, and with much less of that spiritual evidence and illumination which proceed from the Holy Ghost, and hence a Mediator was provided for him and his posterity, through whom the Divine Agent might again visit their benighted souls with the offer of pardon and peace. But then, when the heavenly Messenger has dispensed his graces to the human heart, and the means of knowledge, and repentance, and faith have been so far vouchsafed to the sinner that he can no longer rebel in ignorance, nor blaspheme under delusion,—when sufficient evidence, and light, and power have been bestowed upon him to stamp his offences with the deep atrocity of wilful and malicious revolt against the majesty of God and the mercy of his Saviour, and when he sins, as it were, in absolute despite of the visitations of the Holy Spirit within him—then does the Celestial Comforter depart—his grace is quenched, his power withdrawn—the very means of repentance are lost—the instrument of a living faith is removed, and the miserable, God-forsaken

wretch is delivered up to that awful condition, where the mercy of Christ is 'clean gone for ever,' and he will be favorable no more.

A great variety of interpretations have been given with regard to the unpardonable sin, few of which appear deserving of particular notice, and none more practically important than that which we have endeavored to explain. Certain it is, that no one can commit this sin under the peculiar circumstances of the Pharisees, in the days of our Saviour's appearance upon earth, but yet this hinders us not from believing that any man may commit it eventually, by resisting, wilfully, the strivings of the Holy Spirit with his heart, by closing his eyes with obstinate infatuation against the light of truth, and especially by adding to his sin the dreadful aggravation of open and blasphemous contumely. But at what point of spiritual conviction, at what stage in life, or under what circumstances this sin is committed by any individual, it is not for man to say. It is enough for us to be assured that it is possible for us to be guilty of it, and the uncertainty we are in as to the time or the circumstances is only an argument for the greater humility and fear. While we watch and pray lest we enter into temptation, there is no danger of grieving the Holy Spirit, and therefore no danger of provoking him to abandon us. But when we are in the habit of neglect, of disobedience, of wilful unbelief, of hardened impenitence, and especially of open opposition to the Gospel, we are rushing blindfold towards the brink of that tremendous precipice, and God only knows the moment in which we may plunge into irrecoverable ruin and despair.

It only remains, on this branch of the subject, to state how the sinner may assuredly know that he has not yet committed the unpardonable sin. So long as life continues,

no man can certainly know that he has committed it, because it may happen in the long-suffering of God, that although his Spirit appears to forsake the rebel for a time, he may yet return and visit the soul with an effectual blessing. But although it is impossible for us to know in this life that any individual has committed this sin, yet we may certainly know that it has not been committed so long as there is the least symptom of grace remaining. No good thought, no movement of repentance, no sorrow for sin, no longing for pardon, no holy fear of the Divine wrath, no sense of the Divine goodness, no touch of religious sensibility or Christian feeling can possibly exist without the grace of the Holy Spirit, and, therefore, while any of these remain, it is demonstrably certain that the Holy Spirit remains, and is yet graciously laboring to regenerate and convert the soul. Hence it results, that those humble and timorous believers who distress themselves with the fear that they have committed the unpardonable sin, do by their very anxiety show that they have not committed it, and hence, also, those who think and care the least upon the subject, stand in the greatest danger.

Having now, my brethren, endeavored in plain simplicity to illustrate the language of the text, we must ask your attention to the subject of the forgiveness of sins, as it stands in connexion with the other articles of our venerable Creed. And first, you perceive that we profess our belief in God the Father, the Creator of all. Here is sovereignty, majesty, and power, but no forgiveness. Next, we profess our belief in God the Son, in his incarnation, his sufferings, his death, his resurrection, his exaltation, and his second coming to judgment. Here is love, compassion, tenderness, condescension, all wonderful, all beyond conception and degree,—all exhibiting a mighty preparation

for some great end yet still no application of the system, still no forgiveness. But thirdly, we profess our belief in God the Holy Ghost, proceeding from the Father and the Son, to constitute the Holy Catholic or universal Church, in which alone is the communion of the saints or of the holy ; and now it is that we arrive at the true end of the whole wondrous plan, the forgiveness of the sinner. To a superficial investigation, the order in which these articles are arrayed, seems arbitrary and unmeaning, but in that order there is the most luminous and admirable gradation, in which not one step has been fixed without a depth of wisdom, hardly less than might have been expected from apostolic inspiration. In vain, then, to the sinner, is the belief in God, the belief in Christ, or even the belief in the Holy Spirit, without the adoption into the Church, the entering the communion of the Saints, and in this appointed, visible, and necessary channel, the obtaining forgiveness of sins. We speak not here of those who are cast in the wilderness or amongst the heathen, and who cannot come in the appointed way. The Lord asks not for impossibilities. But we speak of those and to those who are in a land of Christian light and knowledge ; we speak to some among yourselves, my brethren—to you who, if the forgiveness of your sins be worth your seeking, have no excuse for neglecting to seek it in the only regular and sure channel, by uniting yourselves in heart and in an open profession to the visible body of believers. Seek, then, the blessings of salvation, the grace of forgiveness, the pardon of your sins from the atoning sacrifice of Christ, in the communion of the saints, in the Holy Catholic or universal Church, and through that Holy Spirit who presides in the assemblies of his people. There, in the diligent use of the appointed means, you can never seek in

vain. There, in the appointed channel, that Holy Spirit shall dispense to every humble and obedient soul, light, knowledge, repentance, faith, love, peace, and joy in this life ; but eye hath not seen, nor ear heard, nor the heart of man conceived the felicity and glory of that state which God hath prepared for his redeemed children in the life to come.

May that Gracious Being, without whom nothing is strong, nothing is holy, vouchsafe to us all the sanctifying influence of his grace, the continual dew of his blessing. May he grant us the prayer of the Psalmist, and keep us from presumptuous sins, lest they get the dominion over us, that so we may be innocent of the great offence, the awful sin against the Holy Ghost which hath never forgiveness, either in this world, or in the world to come. May he pardon, my beloved brethren, your thoughtlessness and insensibility for the time that is past, and enable you all, with one heart and one mind, to seek the forgiveness of your sins by a thankful and a zealous use of the appointed means, in the communion of his saints, in the bosom of his Church, and in the unity of his Holy Spirit. Thus may ignorance and prejudice, coldness and neglect, dissipation and folly, intemperance and vice, be banished from amongst us, and every soul be taught to pursue that only object worthy of the true dignity of an immortal being—the sharing the favor of Christ here, that we may share his happiness hereafter.

DISCOURSE XIV.

ACTS XXIV. 15.

THERE SHALL BE A RESURRECTION OF THE DEAD, BOTH OF THE JUST AND UNJUST.

IN the eventful destiny of our race, my brethren, two great changes await us all,—the separation of the spirit from the body at the hour of death, and the re-union of the same spirit to the same body at the day of judgment. We purpose, chiefly, to consider this last topic in the present discourse, as clearly announced by the Apostle in the text, and forming an important branch of the Christian faith in the ancient formulary of our profession, where we say, ‘I believe in the resurrection of the body.’

That we may examine this interesting subject with the greater clearness, we shall inquire, first, into the justice and propriety of the body’s immortality ; secondly, why death is necessary to this immortality ; thirdly, what evidence we possess of the resurrection of the body ; and lastly, what practical effect this article of our faith should produce upon the Christian.

1. The general agreement of all countries; all ages, and all conditions of mankind, concurs with the positive assertions of Scripture in the proposition, that we consist of two principles or natures united, the one spiritual, which is the soul, the other material, which is the body, and both of these together form the man, in the original constitution of his being. Where the precise line of division between

the properties and powers of these two great principles ought to be drawn, it is difficult to decide ; but so far as our self-examination has been able to extend, there seems to be an union of both in all the actions of the mind and in most if not all of those belonging to the body. No pleasure can be presented to the soul, but through the avenue of the body. No pain can be inflicted on the body which is not felt by the soul, and nothing but the stroke of death can separate them from each other.

Now it would be rather an anomaly in the works of the great Creator, if principles so closely conjoined in the beginning, should not have been designed to continue united to the end, and if that wonderful adaptation to each other which obtains in this world, were not calculated to last through every subsequent stage of their being. Hence reason readily assents to the opinion, that the body, as well as the soul, was originally made immortal, and that any violent separation of the two must be owing to some disorder, some convulsion of the primary elements of their nature. Again, if, as is universally admitted, the future destiny of the soul depends on the actions of this life, and if in those actions the body has its full share, it seems reasonable that the body should be immortal as well as the soul, for, otherwise, the whole man would be employed in preparing for a state which only a part of the man can inherit. If goodness has been the characteristic of this life, then the body should be immortal in order to share in the reward ; if evil, still the body should be immortal to partake in the punishment ; so that on the ground of analogy, and on those of justice, it would seem at least highly probable that the body must have been created coexistent and immortal with the soul.

2. But we leave the mere probabilities of human reason,

and turn for our only perfect evidence to the book of God. And here we learn that the separation of the soul and body, which we call death, was one of the awful effects of transgression. 'By one man,' saith the Apostle, 'sin entered into the world, and death by sin, and so death hath passed upon all men, for that all have sinned.' Now this death became necessary not only as a punishment,—not only as carrying with it those appendages of sorrow and of trial through which the sinner is led to repent and return to his offended God, but it was even necessary in order to restore mankind to their original immortality. Stained and degraded through his whole nature, the transgressor could not inherit eternal life without a thorough change. His soul was to be regenerated through the Holy Spirit, because being already spiritual, a spiritual change would suffice it, but the body was to be changed through death, corruption, and a subsequent reorganization, because being in its nature material, the change must be material too. Hence the introduction of sin seems to have rendered death necessary even to the immortality of the body itself, nor can we imagine how this single purpose could have been accomplished in any other mode so wisely and beneficently calculated for a general system as **UNIVERSAL DEATH**, followed by an **UNIVERSAL RESURRECTION**.

3. We are next, however, to consider the proofs of this doctrine,—the resurrection of the body,—in which branch of our subject we shall confine ourselves to the evidence of revelation, and afterwards shew from the analogy of nature, how futile are the objections of the infidel, when urged against it.

The evidence of Scripture is to be considered, first, as respects the Old Testament, in which we have many passages of considerable force. Thus the Prophet Isaiah declares, 'Thy dead shall live, together with my dead body shall they

arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.' So Ezekiel saw a vision in which a valley full of bones appeared to him, and, at the word of the Lord, 'the bones came together, bone to his bone, and sinews and flesh came upon them, and the skin covered them, and the breath came into them, and they arose and stood upon their feet.' Again, Daniel prophesies, that 'Many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt;' and perhaps with still greater clearness, Job declares, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God.' Notwithstanding these passages, however, a large majority of the Jews in the time of our Saviour appear to have had very confused and imperfect notions upon the subject, and although one sect amongst them—the Pharisees—believed the doctrine, yet another—the Sadducees—rejected it altogether.

But in the New Testament it is set forth with great force and clearness. 'Since by man,' saith St. Paul, 'came death, by man came also the resurrection of the dead.' 'The last enemy that shall be destroyed,' saith he elsewhere, 'is death;' but death cannot be said to be destroyed until all the dead are delivered from his power. Again saith the same great teacher, 'He that raised Christ from the dead, shall also quicken our mortal bodies.' 'They that are in the graves,' saith our Lord himself, 'shall hear the voice of the Son of Man and live.' 'The sea,' saith St. John, 'shall give up the dead which are in it, and death and the grave shall deliver up the dead which are in them;' and again saith St. Paul, 'We must all appear before the

judgment seat of Christ, that every one may receive the things done in the body.' 'For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' These are but a small portion of the passages which prove the resurrection of the body, although they are more than sufficient to satisfy the humble and faithful enquirer into the testimony of Scripture.

Next to these declaratory annunciations of this great truth, we may turn to several examples of the fact, vouchsafed to the world, both as confirmations of the general word of God, and as especially conclusive on this particular doctrine. Such was the restoration to life of the dead child of the widow of Sarepta, at the prayer of Elijah, wherein we read that 'the soul of the child came into him again, and he revived.' Again we find a similar example in the case of the son of the Shunamite, who was raised from the dead, at the prayer of Elisha. A third and very remarkable instance occurs after the death of this great Prophet: for when they were burying a dead man they cast him into the sepulchre of Elisha, and when the man was let down and touched the bones of the Prophet, he revived and stood upon his feet. These three instances under the law, are greatly exceeded by those under the Gospel, in number, and many of them still more in power. First, we have the daughter of the ruler Jairus, raised by the simple command of the Saviour, 'Damsel, I say unto thee, arise;' for 'her spirit came again, and straightway she arose.' Again, at the gate of the city called Nain, our Lord meets a funeral procession, carrying to his grave a dead man, 'the only son of his mother. And he came and touched the bier, and said, Young man, I say unto thee arise. And he that was dead sat up and began to speak.' Again in the case of Lazarus, our Lord purposely delays his coming

until the body had been buried four days, and then, when corruption had actually made considerable progress, he saith, with a loud voice, ‘Lazarus come forth; and he that was dead came forth, bound hand and foot with grave clothes.’ Again, the most astonishing instance of Christ himself, who burst the prison of the grave, and led its captivity captive, and who proved the resurrection of the same body most unquestionably, by saying to his disciples, ‘Handle me and see that it is I myself, for a spirit hath not flesh and bones as ye see me have.’ Yea still farther to manifest his identity, he condescends to indulge Thomas with the examination of the very wounds which pierced him on the cross. ‘Reach hither thy finger and put it into the print of the nails,’ saith the gracious Redeemer, ‘and reach hither thy hand and thrust it into my side, and be not faithless, but believing.’

To these might be added the resurrection of the saints of which St. Matthew speaks, when, after Christ’s resurrection, ‘many bodies of the saints which slept, arose, and went into the Holy city and appeared unto many.’ These, together with the apostolic instances of Eutychus and Dorcas, the one restored to life by St. Peter, the other by St. Paul, are ample confirmations of the doctrine, exhibiting the very fact by a species of anticipation, as if to furnish to our infirmity every variety of evidence which could reasonably be demanded in support of this important article of the Christian faith.

We have now to consider the objections sometimes adduced against the resurrection of the body, in which, however, the unbeliever usually contents himself with calling it an idea both absurd and impossible. As to its absurdity, it is strange that any man should be so weak as to apply such a term to the doctrine. If it was not absurd in the

Deity to supply the soul with a body at first, it surely cannot be absurd to restore to it the same body, exalted and refined at the resurrection. And if it is not absurd to suppose that the soul will be purified and enlarged in her faculties, so as to fit her for a higher and more glorious existence, still less can it be called absurd that the Almighty should change the body in order that it may be a fit companion for such a soul. But enough has been said in answer to an objection which indeed deserves no notice whatever. As to the other cavil, that the resurrection of the same body is impossible, we should really be glad to understand why it is so. Is it supposed impossible because we believe that our bodies will be the same, and yet changed? Does the objector suppose that this proposition contains a contradiction in terms? Why, every work of nature and of art shows that nothing is so common. Look, for example, at the rough stone in the quarry, raise it from its bed, and let the sculptor chisel it into the form of a statue. Is it not the same stone? And yet it is so changed that no man could recognize its old appearance under the polished lineaments of grace and beauty. Look at the dull earth and other minerals in the bowels of the mountain. Let them be raised and manufactured into the colors of the painter; then let the artist work them up into a portrait, and mark the change. It is the same earth—the same dull mineral, but who could discover that sameness in their new form. Now a similar investigation might be carried through the whole business of life, and it would appear as striking in one case as in another. To unite **IDENTITY OF SUBSTANCE WITH CHANGE AND IMPROVEMENT OF FORM**, is the brief character of every human occupation; and shall this be called a contradiction in terms, when applied to the omnipotence of God? Shall man have power to raise the shapeless rock to his own

image, and shall not the Almighty have power to raise the body of man to a height as much superior to its former station? Shall man have power, out of the dust of the earth, to produce a likeness of his own features, and shall not God have power out of the dust of the grave to produce the living likeness of Christ Jesus? Why, what a brainless thing is this philosophy, when it opposes its idle cavils against religious truth, and how correctly does the Apostle characterize such displays of captious and shallow knowledge, when he terms them ‘OPPOSITIONS OF SCIENCE, FALSELY SO CALLED.’

If, however, the doctrine of the resurrection be doubted, on account of the wondrous magnitude of the effort which it must cost Omnipotence to reproduce so many millions of bodies from the tomb, we would only ask the unbeliever to look at the power which produced those bodies from nothing, and calculate the difference in any way he may think most reasonable. From what did the same Almighty voice call the earth, the sun, the stars, and all the countless myriads of their inhabitants into being? Which is the easier to the great First Cause, to reproduce his creatures out of their own dust, or to create them out of nothing? The progenitor of our race, Adam, was formed of the dust of the earth, and from that time mankind have been propagated and increased on such principles, that death is always producing life. Our food is lifeless, yet it supports life, and the vegetable which is cut from the stem, and the animal which has ceased to breathe, become the actual means, not only of continuing all human existence, but of multiplying it beyond calculation. Is the resurrection more wonderful than this? Let the philosopher search for the future oak in the buried and decaying acorn—let him look for the shining dolphin in the senseless spawn—let him find the

piercing glance and powerful wing of the mountain eagle in the quiet enclosure of its parent shell—let him show us the future lightning in the summer cloud—yea let him only discover the colors of the tulip, and the odor of the rose, in the dull soil from which they spring—let him do any of these things, or explain the operation of that power which has produced them all, and then let him seek for the glorified bodies of the righteous in the dust of the grave, then let him talk of difficulties to the God of the Christian's resurrection. Strange, and as melancholy as strange, that men, whose knowledge of the least work of creative power is forced to stop within such narrow and miserable limits, should forget their ignorance, when the highest purposes of the Almighty are unfolded before them. Puerile and contemptible pride of science! which derides the revelation of God on account of its mystery, when it ought to remember that the simplest operation of nature is full of the most inexplicable mystery. Such is the blind presumption of the smatterer, the sciolist, the weak, and vain, and arrogant philosopher; but the true sages of our world, Bacon, Boyle, Locke, Newton, and men of real pre-eminence in wisdom, bowed their heads before the majesty of revelation, and looked 'through nature, up to nature's God.'

4. We turn, however, to the last topic proposed for our consideration, namely, the practical effect which this article of our faith should produce upon us. 'There shall be a resurrection of the dead,' saith our text, 'both of the just and of the unjust.' Let us consider both in their order.

And first, the just who live by faith must die, in order that they may be partakers of this resurrection. They must die unto sin—they must die unto folly—they must, as it were, be crucified to the world and the world to them; and, when the hour arrives, they must willingly lay down their

bodies in the slumber of the grave, while their spirits are conveyed by the angels of God to Abraham's bosom, there to await, in happy and peaceful expectation, the morning of the resurrection. Then, while the voice of the archangel and the trump of God shake the solid earth to its centre, what thought can realize the eager and rejoicing sympathy which wings the spirit to its former beloved abode, now renewed in the lustre of immortal beauty, and the vigor of unfading bloom. With what delight must these companions and fellow-sufferers throughout the sorrows and trials of their earthly state, mark the glorious exaltation of each other—the soul, no longer obliged to distrust the body, nor to watch it like a domestic foe—the body, no longer inclined to mutiny and rebel against the soul, but both filled with the Holy Spirit, beaming with celestial light and rejoicing in their mutual purity, able to lift up an united offering of perfect love and rapturous thanksgiving to him who washed them in his own blood, and made both body and spirit triumphant partakers in his own glory.

But not alone does the morning of the resurrection bring to the just the blessed consciousness of their own felicity, Parents and children, husbands and wives, again meet each other, with countenances irradiated at once by the glow of divine affection and the light of heaven. The teacher and the taught, the pious poor and his pious benefactor, the Christian friends who took sweet counsel together and walked to the house of God in company, the faithful pastor and the zealous flock, all recognize each other in the ransomed throng, and rejoice in the angelic communion of the skies with an ecstasy of delight, of which the best communion of the saints on earth affords a poor and most imperfect emblem. Where are now the sacrifices and the trials of their mortal pilgrimage, where are the sorrows and

the repinings of their former condition, where are the fears within, the contests without, the oppressing cares, the reluctant obedience, the days of suffering, the nights of anguish, the tears of repentance, the bitterness of soul? All gone, all lost in the present glory, or, if remembered, only remembered to heighten their happiness and to crown their joy.

Fearful, however, even to our poor imagination is the contrast afforded by the unjust, who, called by the same awful summoner, arise to shame and everlasting contempt. Their souls, devoted to earth and earthly things, are driven, reluctant, from their bodies : they die not the death of the righteous, their last end is not like his. Agonized by many a pang, tortured by many a foreboding, clinging to life with the desperate grasp of the drowning wretch, and with their last look fixed on the world which they are forced to abandon, the power which they once despised is at last felt to be indeed Divine, the mercy which they once contemned, is indeed found to have fled forever. The interval between death and the last day is one dreary waste of terrified anticipation and of sullen gloom : and when the thrilling trumpet calls their bodies from the grave, the unwilling souls re-enter them in horror, for even the loveliness of earth is gone, and the livid and haggard expression of misery and vice, the dark lines of indulged passion, the debasing contamination of evil habits and low desires, all show themselves in the aspect of their true deformity, and arise again, only strengthened to endure the consequences of their awful choice. Nor is it the whole of their wretchedness that they are destroyed alone. Here, too, the husband and the wife meet, not with the look of love, but with the scowl of settled hatred. The child upbraids the ungodly parent with his eternal ruin, and the parent curses the dis-

obedient and rebellious child. The companions in sin and the profligate associates in sensual pleasure now turn on each other with mutual reproach and crimination. Specially is the careless and the worldly minister followed by a crowd of wretches whom he was the means of thrusting into ruin. Dire are the imprecations which, from every side, burst upon his devoted head, while one mingled prayer of desperation is heard amidst the elemental war, that the rocks might fall on them and the mountains cover them from the wrath of Him that sitteth on the throne. Vain shelter, useless covering! The sentence goes forth, the doom is fixed. 'In the volume of the book it is written,'
'THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT,
BUT THE RIGHTEOUS INTO LIFE ETERNAL.

Brethren, what can the language of man express on subjects like these? What so fully exposes the poverty of mortal thought, the utter impotence of mortal intellect? In vain does the heart yearn and the imagination toil after the wonders of the resurrection. They lie not within the narrow limits of mortal sight, nor the humble range of mortal apprehension. No, thanks be to God! an angel's tongue could not worthily describe the glory and the bliss of Christ's redeemed, in the blessed morning of that day. And O! as little could a demon tell us of the torture and the agony of that fearful doom, which finds in the burnings of an endless flame, in the gnawing of a worm that dieth not, in thick and utter darkness, in weeping, wailing, and gnashing of teeth, the only metaphors this earth can furnish to shadow out the horrors of its hopeless condemnation.

Do you believe in the resurrection of the dead, both of the just and of the unjust? Christians, look to yourselves, look well, look narrowly, whether you are walking in the way which shall lead you to salvation. If you would have

those bodies arise in the immortal bloom and beauty of that resurrection, pamper them not now, in vanity, in slothful ease, in folly or in sin. ‘Mortify your members upon the earth.’ Yield them not to any defilement, to any corruption. ‘Flee those fleshly lusts which war against the soul,’ and beware, O beware, how, for a little self indulgence here, you barter your eternity of bliss hereafter. My beloved brethren in the Lord, now is the day of our labor, now is the period of our Christian toil. Work while it is day. Whatsoever good your hand findeth to do, do it with all your might, for there is no working for salvation, no repentance, no change of heart, no offer of mercy, in the grave. O then, be wise in time, watch and pray, and that so much the more as ye find the day approaching. Look unto Jesus the Author and Finisher of our faith, and relax not in the effort to have more and more of his image impressed upon your souls. Thus may your life be hid with Christ in God, and when he who is your life shall appear, then, in the blessed resurrection of the just, shall ye also appear with him in glory.

And you, my fellow sinners, who have not as yet set your faces towards the eternal city, nor begun to walk in the good way of salvation—what shall I say to you, how may I prevail? Too well do I know how little interest you feel in these momentous truths. Dull is the ear, and insensible the heart with which you listen to them. The world that now is, with all its cares, its business, and its vanities—the body that now is, with all its infirmities, its temptations, its vices, and defects—these occupy, these absorb your whole souls, and the admonition which speaks to you of eternity, seems almost like the voice of one that mocks. And yet so surely as you live, so surely the days of the years are nigh, when your souls shall say that you have

no pleasure in them—when your pulse shall no longer throb in the vigor of health and strength—when pale disease shall sieze upon your vitals—when wealth shall lose its power, and amusement its attraction, and ambition its excitement—when intemperance and revelry, and riot, and dissipation shall be regarded with utter loathing and disgust—when your eyes shall no more be cheered by the gaze of affection, nor your ear soothed by the voice of love—when the cold and clammy dews of the parting struggle shall gather on your brow—when the spirit within, overwhelmed, cast down, affrighted and despairing, shall look to the future with terror, and to the past with bitter remorse—and when ten thousand worlds shall seem a paltry price for one promise of salvation. O yes, my careless friends, whether you will think of it or not, even such a death is before you all. Then comes an interval for your solitary souls to pass in awful anticipation—then, the resurrection of the just and of the unjust—and where will you be? Shall your spirits rejoice in triumph on the morning of that day, or shall they shudder in chilling dread as they listen to the voice of the archangel, and the pealing trump of God? Shall your bodies be made like unto the glorious body of Christ, in the celestial loveliness of immortal youth and beauty, or shall they wear the dark aspect, the endless deformity, the demoniac expression of the damned? Shall the dawning of that blessed day unfold to your dazzled sight the realms of endless and Divine felicity, or shall it open beneath your feet the yawning gulf of eternal horror and despair? Choose you now, my friends, choose you now your portion. Life and death, heaven and hell are set before you. Alas! who can tell whether to some of you, at least, this may not be the last warning which the grace of God has allotted to you. Who can tell how soon you

may be summoned to enter on the direful reality which I have feebly attempted to describe. May the good Spirit of the Lord enable you, while opportunity is given, to embrace the precious offer of salvation. May he guide and preserve you all, in the strait and narrow path which shall lead you to the resurrection of the just, and O ! if any amongst you are resolved upon your own destruction, in despite of the invitations of Christ's mercy and the terrors of his wrath—God grant that your ministers may at least be found to have warned you faithfully—God grant that your blood may not be required at THE WATCHMAN'S HAND,

DISCOURSE XV.

MAT. XXV. 46.

AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT, BUT THE
RIGHTEOUS INTO LIFE ETERNAL.

THE words of our text, my brethren, contain a clear annunciation of an all-important truth from the lips of our blessed Lord himself. That the life which we now live, notwithstanding its high importance, its various duties, and its powerful attractions, is yet unsatisfactory and brief, is a fact acknowledged by all. That there is a life reserved for us which shall continue throughout eternity, and which no event can ever shorten or destroy, is a doctrine alike interesting to us all. And if this doctrine be true, assuredly there can be no subject of such vast and controlling magnitude presented to the hopes and fears of the children of men—no subject worthy of a moment's comparison, in the estimate of any sound and rational understanding.

Let us, then, by the aid of the only unerring Instructor, consider the proposition of the text in connexion with the concluding article of the Apostles' Creed, wherein the Christian professes his belief in the life everlasting. For this belief does not follow necessarily from the doctrine of the resurrection, as might be at first supposed, since it is possible that we might be raised from the dead, and yet not live forever. For which reason eternal life was made a distinct topic in the Creed, and, of course, it demands a distinct examination.

In order that we may treat our subject with the greater method, we shall inquire, first, into the reasonableness of the doctrine of everlasting punishment ; secondly, into the Scriptural proofs that such will be the destiny of the wicked ; thirdly, into the arguments which may show the absurdity of the contrary doctrine ; and fourthly, into the eternity of the happiness reserved for the righteous.

1. There is, perhaps, no doctrine of the faith more apt to be assailed in the present day, on the ground of reason, than the doctrine of everlasting punishment ; and not only is it derided, in common with every other religious truth, by the professed unbeliever, but even many who bear the name of Christians condemn it, as equally unwarranted by reason and by Scripture. To dispose of the objections to the doctrine, therefore, will be our first concern. Now in conducting the argument against the cavils of sceptics in general, they willingly admit that the cardinal principle of the government of God is to produce the greatest possible amount of happiness and the least possible amount of misery to his creatures. They farther admit the great propriety, wisdom, and goodness, manifested in the providing our race with another life, wherein a solemn judgment shall be passed, suited to the various merits and demerits of mankind. Thus far, in general, no objection is advanced against the reasonableness of our faith. But here appears the first difficulty ; for as soon as the believer propounds the eternity of the punishment to be awarded to the impenitent transgressor, the infidel replies by denying the justice and the reasonableness of such an infliction. How, says the objector, can it be just to punish a finite sin by an infinite punishment ? All punishment is unjust and unreasonable, unless it bears some proportion to the crime ; but what proportion does eternity bear to time ? None

whatever. On this ground alone, therefore, eternal punishments are neither just nor reasonable. Again, the leading object of all punishment should be the reformation of the criminal ; but this becomes impossible when the punishment is to last for ever. It is consequently incredible that God, who is all goodness, and justice, and love, should design such a perversion of his own attributes, as to ordain an everlasting punishment for any of his creatures.

Now this argument of the unbeliever sounds exceedingly well to the ears of all who wish it to be true, and even finds some acceptance amongst those, who, not having examined the subject with any care, are caught by the specious appearance in which it is presented to them. But it will be readily seen, on a proper investigation, that it is totally deficient in reason and in justice, and that the weight of sound argument is on the other side of the question.

In order that we may understand this subject clearly, on the only possible principle of analogy which human reason can apply, we must remember that in every government, without exception, laws are necessary, and that wherever laws are necessary, it is equally necessary to punish those who break them. Now the first rule which governs the kind and quantity of punishment is this, namely, that the law shall inflict a chastisement sufficiently severe to prevent the repetition of the offence, for it is a sound and indisputable maxim in all human legislation, that the safety of the community is to be consulted in the infliction of punishment, rather than the imaginary desert or degree of the crime itself. Thus a man who commits treason against his government by only speaking, still more by writing, or printing, or taking up arms against it, is punished with death and confiscation of goods, throughout almost all the world. What proportion is here between the crime and the punishment ?

The criminal's family stripped of their whole subsistence, and their rank forfeited, only because they belong to him, and he himself, for a few rash words, for a hasty expression in a confidential letter, or for only enlisting (without actually combatting) in a foreign army which is engaged against his country, loses his life in the greatest torture. The objector might well ask, where is the justice and the reason here? Yet the sense of mankind have settled it to be both just and reasonable, because the criminal is removed from all opportunity of disturbing the public peace, and others, seeing his punishment, are deterred from following his example. Now let the objector compare our obligations to the Divine Government with those which we owe to any earthly power, and he will find, that he who is a traitor to his God merits a punishment INFINITELY greater than the traitor against men, for two plain reasons—first, because the gift of life, reason, health, support, and every blessing, including the safety of earthly governments amongst the rest, are derived from God, and compose an amount of obligation INFINITELY greater than any earthly government can possibly confer; and secondly, because the evils attendant upon the overthrow of the Divine government, if such a thing were possible, would be INFINITELY beyond those produced by any earthly change.

Again, we find it considered just and reasonable, that a thief who steals a little property shall spend some years in the Penitentiary. Where, it might be asked, is the proportion here? The act, perhaps, did not occupy as many minutes as he must suffer years. The property was probably not worth the labor of a week. Yet he must labor in prison, in shame, in suffering, in hardship for years together; and this is even called a merciful punishment, because the same crime, in many other countries, is visited

with death. Now we belong to God. Of mere right we are bound to render him our affections, our obedience, our lives, our immortal souls. Are not these INFINITELY beyond the money which the thief steals from his neighbor? And if we rob God of these by a life of open transgression, do we not require, on the very ground of reason and justice, an INFINITELY greater punishment? Again, it is the law of earthly governments, that if a soldier deserts his post in time of war, he shall lose his life for the crime. Where is the proportion here? Take a man's life because he was afraid, or because, for any other reason, he abandoned his place for a few hours, against the word of his superior officer, a mere man like himself! Why, if this be reason and justice, and a severity absolutely required to prevent the dismemberment of every army, and the consequent destruction of every government in time of war, what punishment is too great for him who deserts his post against the strict command of his Creator and Redeemer, and in the time of that warfare which he is waging against the power of the great enemy? But again, we find that reason and justice never estimate the punishment by the length of time spent in the commission of the crime. Whether treason, or murder, or highway robbery be perpetrated through a long and tedious scheme of management, or on one moment's deliberation, makes no difference in the quality of the punishment. Manifestly, then, on the principles of human legislation, the shortness of the period spent in transgressing the laws of God, presents no sufficient defence against the condemnation of the sinner. Neither does the majesty of earthly government wait for the repetition of any crime to justify the punishment, but all the offenders we have mentioned are punished for the first and perhaps the only crime; whereas no man can possibly count his transgres-

sions against the Divine law, every one of which is worthy of condemnation ; then, what a punishment must the whole require !

There is yet another mode of viewing this subject, which is well worthy of consideration. It is derived from the principle, that crimes are always estimated in their atrocity, by the magnitude of the duty which the criminal has transgressed, and by the dignity of those against whom he has directed his transgression. Thus if I maliciously take away the life of a brute, I am punished by a slight fine, but if I maliciously take away the life of a man, I must pay the penalty of the law with my own. Here the bare act is the same in both cases, namely, the malicious taking away of life, but the crime is incalculably enhanced by the comparative dignity of the man over the beast, and the criminal's punishment is rated accordingly. So, in monarchical governments, the same words which, if spoken or written in relation to a common man, would hardly be counted an offence at all, when spoken or written in relation to the king or the royal family, may cost the life of their author. Here, too, the crime is entirely changed by the increased dignity of the persons against whom it is committed. By the same rule it is, that under our own government, the very actions, which, when committed against a fellow-citizen or citizens, would only constitute a trifling riot, if directed against the constituted authorities, become a deadly treason. In all this, reason and justice are well content ; but the same reason and justice must remember, that the dignity and majesty of God over man are INFINITE, and the dignity and majesty of the divine government are INFINITE also ; by necessary consequence, therefore, crimes directed against the Supreme Being are INFINITELY enhanced in their atrocity, and call for an INFINITE increase in their punishment.

From this brief appeal to the principles of human legislation, it must be obvious, that earthly justice and the reason of earthly law are totally at war with both branches of the objection, since it is plainly absurd to talk of a finite sin committed against an **INFINITE** Being, and equally absurd to talk of reformation as the chief end of punishment, when, in fact, all human law regards **THE SAFETY OF THE GOVERNMENT**, and the wholesome effect produced upon society by making an example of the offender, **so AS TO DETER OTHERS FROM COMMITTING HIS CRIME**; and these are the leading objects in all penal legislation.

Now in order to give the principles of human reason and justice their full effect upon this question, it is only necessary to suppose, what must at least be admitted even by the infidel as sufficiently probable, namely, that the punishments of the damned are so determined as to be visible examples to the whole universe of God throughout eternity, for the purpose of warning the rest of his creatures, lest they also should rebel and fall into condemnation. If earthly governments require the infliction of public punishment, why may not the government of God require the same? If the object to be effected by this punishment be one of eternal advantage, why shall not the instrument be eternal too? How do we know, whether there is another world of sinners in the whole creation besides our own? Many hundreds of millions of orbs we assuredly perceive in the stars and planets, all of which we presume to be peopled like the earth, and over all of which the same high government of heaven holds an absolute control. Others may have fallen from their allegiance like ourselves, but it is no unlikely conjecture that the number of those who will be condemned, as a warning to the rest, is exceedingly small in proportion to the whole—

perhaps not amounting to half so many as are sacrificed to the laws of our own land, for the warning, the peace, and the safety of the community. If, then, the continuance of their punishment be necessary to the security of the rest, how should reason or justice object to it; and if the safety of the Divine government, and the peace and happiness of the whole universe of God, demand the eternal spectacle of righteous condemnation, as a wholesome example, is it not manifest that human reason and justice must approve, however human sympathy might deplore its exhibition.

2. Seeing, from this brief recurrence to the principles of human legislation, that the objection we have been examining has no foundation in the theory or the practice of criminal law in earthly governments, we proceed, in the second place, to show how utterly it is opposed to the evidence of Scripture.

St. John the Baptist, speaking metaphorically of the last day, saith, that Christ will 'gather the wheat' (that is the righteous) 'into his garner, but he will burn up the chaff' (that is the wicked) 'with unquenchable fire.' Our Lord himself, teaching the necessity of self denial, saith, three times, that 'It is better for you to enter into life halt or maimed, rather than having two hands or two feet to be cast into hell, WHERE THE WORM DIETH NOT, AND THE FIRE IS NOT QUENCHED.' So the text expressly declares, that 'The wicked shall go away into EVERLASTING PUNISHMENT, but the righteous into LIFE ETERNAL,' in which passage the same word in the original Greek which is used to signify the endless duration of the reward, is used to signify the endless duration of the punishment. Again, St. Paul calls it an 'EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of his power;' and

the very description of the place of punishment conveys the same idea, for our Lord calls it ‘**EVERLASTING FIRE PREPARED FOR THE DEVIL AND HIS ANGELS.**’ St. John declares, that ‘The fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, where they shall be tormented day and night **FOR EVER AND EVER.**’ And again he saith, that ‘The smoke of their torment ariseth up **FOR EVER AND EVER.**’ Asuredly no language can be more express than this, to prove that the misery, to which the final judgment shall sentence the wicked, will be without end.

3. But it is said, that sometimes the expression ‘**FOR EVER**’ in Scripture means only a limited time, as when it is applied to the Jewish ceremonial law, where the phrase occurs with regard, for example, to the passover, ‘You shall keep it an ordinance for ever.’ Here the term is supposed to mean until the coming of Christ in the flesh, and so of many other places in the Bible. Therefore it is argued, that it may only mean a limited time, where it is applied to the punishment of the wicked.

To this the answer is easy. In the first place, it is certain that the true and proper meaning of these expressions in the original languages, namely, the Hebrew and the Greek, is fairly translated by the words everlasting, for ever, &c., and that the few cases in which a more limited sense is apparently designed, can only claim this interpretation on account of the limited nature of the subject matter. The true state of the question may be readily understood by the mere English scholar, when he is told, that the original words are applied, invariably, to the existence and the attributes of God, and that the Hebrew and the

Greek languages have no words to express eternal duration, stronger than these. Thus the sublime address of the Psalmist, ‘Thy throne, O God, endureth **FOR EVER**,’ which is quoted by St. Paul in the commencement of his epistle to the Hebrews, presents the very same words both in the Hebrew and the Greek, which are elsewhere used to describe the eternal punishment of the wicked. So the innumerable passages of the New Testament where the illimitable existence of the Deity is intimated, such as ‘The Creator who is blessed **FOR EVER**’—‘The word of the Lord abideth **FOR EVER**’—‘Now to the only wise God be glory **FOR EVER AND EVER**,’—all these and similar passages give us the very same words and no others, to indicate the Divine attribute of Eternity. Suppose, then, that instead of the controversy turning upon the meaning of the original Hebrew or Greek, it were turned upon the proper meaning of the English word, eternal, or upon the English phrase, for ever and ever, could any sound mind be thrown into perplexity by the assertion, that these words were now and then found in connexion with a limited duration? Take, for example, the instance of the city of Rome, which has long been familiarly called ‘the eternal city,’ or take the expression of Jacob, ‘the everlasting hills,’ or the salutation given to the Assyrian monarch in the book of Daniel, ‘O king live for ever,’ and we ask whether these occasional applications of such language could possibly trouble the candid and sincere reader of the English Bible with respect to the meaning of our great Redeemer, where he promises eternal felicity to the righteous and denounces eternal woe upon the ungodly? Especially as the Scriptures guard against the possibility of error by such a variety of phraseology, ‘their worm **DIETH NOT**, and the fire is **NOT QUENCHED**’—‘An **EVERLASTING DESTRUCTION** from

the presence of the Lord'—'THE SMOKE OF THEIR TORMENT ariseth for ever and ever'; and the very sentence of their awful condemnation is, 'DEPART FROM ME, YE CURSED, INTO EVERLASTING FIRE, prepared for the devil and his angels.' It seems to my mind too obvious, either to need or to admit of illustration, that the evidence of Scripture is as strong and as clear as the power of language can make it. We have already said, that the eternal existence of the Deity himself is not asserted in the Bible by any stronger expressions than those which are applied to the point in question; and we only add this additional remark, namely, that the very same arguments which are applied to the word of God in order to do away the menaces of eternal punishment, may be applied with just as much propriety to prove that there is no Eternity at all.

It is suggested again, however, that the mercy of God in Christ is always ready to receive the penitent, and that nothing is more reasonable than the opinion, that those who disbelieve the Gospel here will fully believe hereafter, and therefore those punishments will answer the great end of constraining them to repent and long for salvation, in which event, we may well hope that they will be released from their misery, and gladly received into the kingdom of heaven.

To this idea it seems to us that the objections are insuperable. In the first place, if the notion be true, the present life is no longer a state of probation, but the chief and final probation is to be in the world to come, which would at once destroy the whole testimony of Scripture, and remove the strongest argument for an immediate reformation. In the second place, it is unwarrantable, because we have no ground whatever for supposing that mere punishment alone can possibly produce a true repentance and a saving faith. Repentance signifies a change of mind, a change of

inclination, by which the disposition to sin is removed—not a mere sorrow for the punishment, but a sorrow for the sin. Now, punishment alone has no tendency to produce such a sorrow, but rather hardens instead of softening the heart. And again, faith, to be at all of a saving character, must work by love; whereas, the faith of the wicked can only be expected to work by fear mingled with hatred, like the faith of devils, who, as the Apostle saith, ‘believe and tremble.’ This view of the effects of punishment alone is demonstrable both from human experience and from the Word of God. From human experience it seems altogether unquestionable, that simple punishment hardens the criminal. Thus, in Europe, it is well known, that the more frequently a culprit has been subjected to the discipline of the law, the worse he becomes. And in our own country it is lamentably certain, that he who enters a jail or a penitentiary for a lesser crime, too commonly issues from them prepared to commit a greater. Indeed the use of legal punishment is not to reform the offender, but to prevent and deter others; and although it is, doubtless, for this reason, a great public benefit, yet it is often purchased, like most other public benefits, at the cost of private suffering.

The testimony of Scripture is equally positive to show the effects of mere punishment; for, setting aside the history of the Israelites, which affords a strong illustration of our position, we find in the sixteenth chapter of the Book of Revelation, passages most express on this very subject. We read there, in the prophetic account of the future judgments of God upon the wicked, that ‘The fourth angel poured his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God which hath power over these plagues, and they **REPENTED NOT**

to give him glory. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and **REPENTED NOT** of their deeds. And again there fell upon them a great hail out of heaven, every stone about the weight of a talent, and men **BLASPHEMED GOD** because of the plague of the hail, for the plague thereof was exceeding great.' Now these passages display very forcibly the true and natural effect of punishment upon the human heart. It exasperates instead of softening. It stimulates instead of subduing the rebellious principle. And even such is the effect of severe earthly trial upon the irreligious mind. Many of yourselves have, doubtless, sometimes felt a disposition to rise against the hand of God when you have been in deep affliction, and to accuse him of cruelty and injustice. Nay, the story of Job illustrates the same truth, by showing us that even good men are in danger of irritation and discontent in the midst of severe trial, although all the trials appointed to them are mingled with so much of the Spirit of Divine love. The result of the whole, therefore, would seem irresistibly to prove, that to talk of submission and repentance under the torments of a future judgment, is the wildest of all absurdities, opposed alike by Scripture, by our knowledge of ourselves, and by the whole current of human experience. The chastisements of the present life are indeed appointed to us in order to soften and subdue our hearts to repentance and faith, but they only possess this effect because they are mingled with tenderness, with invitations of mercy, and with promises of hope. They are not so properly **PUNISHMENTS**, as **CORRECTIONS**. They are sent to us for the express end of our own re-

formation, and by no means for the purpose of holding us forth as spectacles to warn others from transgression. The trials of this world are therefore calculated to amend us, because they are the chastisements of a Father. The pains of the future world are calculated to harden, because they are the inflictions of a Judge. The first are sent to us privately, as a kind and tender admonition to ourselves, for our own benefit. The second are executed upon us publicly, after we have been found incorrigible, as a solemn warning to the whole universe of God, throughout eternity; and so plain, and so strongly marked is the distinction between them, that he seems to us a most superficial and careless reasoner, who can, for one moment, confound them with each other, either in their nature, their object, or their consequences.

But, in the third place, the notion of a true repentance and a saving faith in hell, is absurd, because all the appointed instruments of God's mercy will there be wanting. Where will then be the kindly strivings of the Holy Spirit, the only source of all good counsels and holy desires—where, the Bible, the word of eternal life—where, the opportunities of Sabbath instruction—where, the solemn warnings of the ministers of Christ—where, the prayers of assembled congregations—where, the affectionate admonitions of Christian friends—where, the various motives derived from the anxiety which all men feel, for the happiness of their family, and the discharge of their domestic duties? If all these instruments of grace have failed to touch the heart in this life, can any man believe that the sinner is to be converted when they are all taken away? Is the operation of mere punishment—**PUBLIC AND JUDICIAL PUNISHMENT**—to produce a purer influence than the united means of earthly trial, Divine compassion, and Re-

deeming love? Shall that repentance and faith which the sinner refused to acquire in the society of Christians, be learned from the companionship of devils and the damned? Shall blasphemy teach him to pray? Shall torment teach him gratitude? Shall fiends teach him obedience? Shall hell become the avenue to heaven, and the worst enemies of Christ become the ministers of his Gospel? Yea, shall those, to whom in the presence of an assembled universe he said 'Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels'—shall they convert their abodes of horror into a temple to his praise, and begin to worship and to serve their God, when he has cast them off for ever? O folly of follies—infatuation or insanity, to think so! The false ingenuity of deluded men may conjure up this phantom, to silence their own fears, or to excuse their own opposition, or possibly to gratify what may seem to them the benevolence of their own hearts—but neither the testimony of experience, nor the principles of human law and government, nor the plain letter and spirit of Scripture, can be fairly brought to sustain them.

One popular form of error on this subject yet remains to be noticed, and this is, unquestionably, the worst and most irrational of all. We allude to the doctrine, that the present life is the only period to which the retributive justice of the Almighty is intended to apply—or, in other words, that there is no hell but that which the Providence of God allots to the wicked in this world, so that beyond the hour of death, there is nothing to fear, since all men, without distinction, will be saved together.

Those who maintain this astonishing absurdity, have labored very industriously to prove, that the original words which are translated hell, in our English Bible, mean only the grave; and that not only the design but the express

promise of redemption, includes the whole family of man. Of course they conclude that the wrath, tribulation, and anguish, threatened upon the ungodly, affect only their mortal condition, and nothing more. In order, therefore, to demonstrate the total error of these positions, we shall show by a few quotations from Scripture, that the hell and the judgment denounced upon the wicked are **AFTER DEATH**, and then we shall point out the utter irrationality which seems to us connected with the contrary doctrine.

We first turn to the words of the Saviour. 'Fear not them,' saith he to his disciples, 'which kill the body, and after that, have no more that they can do; but I will forewarn you whom ye shall fear. Fear him who, **AFTER HE HATH KILLED**, hath power to cast into **HELL**, Yea, I say unto you, fear him.'

The same Divine Teacher, in the narrative of the rich man and Lazarus, saith, 'The rich man **DIED** and was buried, and **IN HELL** he lifted up his eyes, **BEING IN TORMENT**.'

St. Paul declares, 'It is appointed unto men once to die, and **AFTER THAT**, the judgment.' 'For we must all stand before the judgment seat of Christ to give an account of the things **DONE IN THE BODY**, whether they be good or whether they be evil.' St. Peter declares, that 'There shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept

in store, **RESERVED UNTO FIRE**, against the **DAY OF JUDGMENT OF UNGODLY MEN.**'

St. Jude speaks of the fallen angels as being 'reserved in everlasting chains, under darkness, unto the **JUDGMENT OF THE GREAT DAY**,'—of the inhabitants of Sodom, 'suffering the vengeance of **ETERNAL FIRE**,'—and of the sensual hypocrites of his own time, as being 'wandering stars to whom is reserved the blackness of darkness **FOR EVER.**'

And St. John saith, 'I saw **THE DEAD**, small and great, stand before God; and the books were opened, and another book was opened which is the book of life, and **THE DEAD WERE JUDGED** out of those things which were written in the books **ACCORDING TO THEIR WORKS**—And whosoever was not found written in the book of life, was **CAST INTO THE LAKE OF FIRE.**'

Now it seems to us a mere mockery of the meaning of words, to say, in the face of our Lord's own declarations, and of every inspired teacher of the New Testament, that there is no judgment after death—no punishment beyond this life, for the ungodly. The contrariety of such a notion, even to the few passages we have cited, is too glaring to require the aid of argument.

But the irrationality of the doctrine is quite as striking as its contrariety to Scripture; for how can it be pretended that the present life exhibits an open display of the judgment of God upon transgressors? We do, indeed, fully believe, that there is an inseparable connexion between godliness and happiness—between impiety and misery even here. We firmly credit the promises by which the blessings of a gracious Providence are guarantied to the righteous. But we do utterly deny that there is any such public manifestation of the judicial approbation or condemnation of God in the present life as can answer to the

promise or the design of the general judgment. The wicked often flourish 'like a green bay tree.' Health, riches, honor, rank, influence, and reputation are often found clustering around the earthly lot of the irreligious and profane. And, on the other hand, poverty, bereavement, neglect, and sickness are as often seen to be the portion of the faithful, the humble, the spiritual worshipper of the meek and lowly Redeemer. Nay, these various conditions of men are expressly recognized, and connected with many weighty and solemn declarations, by our Lord himself. 'Blessed are ye that mourn, for ye shall be comforted. Blessed are ye poor, for yours is the kingdom of heaven.' 'Woe unto you that are rich, for ye have received your consolation.' 'Through tribulation ye must enter the kingdom of heaven.' 'As many as I love, I rebuke and chasten.' Where, then, is the state or the place of punishment appointed in this world for the impious and the ungodly? Where is the 'everlasting fire,' on this side of the grave, 'prepared for the devil and his angels,' into which Christ bids the accursed to depart? Where is the tribunal found on earth, before which, as the Apostle saith, 'we shall all stand to give an account of the things done in the body?' These questions surely furnish their own reply.

Nor does the absurdity of this doctrine rest even here, because it is a main part of this most preposterous system, that, after the discipline of the present life is ended, all men are received into heaven. Let us see, for a moment, how this will accord with the facts stated in the Bible.

Before the deluge, we read that the wickedness of mankind was great upon the earth, yea, that the imagination of their heart was only evil, and that continually, so that God determined to destroy them all by a flood, with the

single exception of the righteous Noah and his family. Accordingly the threatened judgment came—the ungodly world was overwhelmed, and forthwith **TAKEN INTO HEAVEN!**

Again, we read that the anger of the Lord was excited against the inhabitants of Sodom and Gomorrah for their excessive and abominable wickedness, so that a tempest of fire descended upon them and they perished. The good man Lot was left some years longer to struggle through a life of trial, and died also, but long before the period of his release, the impious and flagitious Sodomites had been **TAKEN INTO HEAVEN!**

Again, we find that the nations of Canaan were wicked and utterly detestable in the sight of God, so much so that the very land was said to be sick of its inhabitants, and the Lord accordingly gave their country to the Israelites, and commanded them to go and destroy the Canaanites with an utter destruction, as a people devoted by the just judgment of the Almighty Governor. Joshua proceeds, in obedience to the Divine command—the hosts of Canaan fall before the arm of Divine Justice, and immediately they find themselves in possession of bliss and glory in **THE KINGDOM OF HEAVEN!**

But the time would fail us if we were to notice the tithe of the vile and flagitious wretches whom this marvellous system would translate into the regions of celestial peace. Let us pass on to two cases with which we shall close this branch of our subject.

When the fulness of the time had come, the Son of God appeared incarnate upon earth, preached his holy doctrines, performed his wondrous acts, and became obedient unto death—even the death of the cross. His enemies, full of rage and malice, conspire against him, and

Judas, one of his twelve Apostles, consents, for a miserable bribe, to betray his Divine Master. Christ calls Judas ‘the son of perdition.’ Satan is said to have ‘entered into him;’ and the great Redeemer solemnly declares ‘Woe to that man by whom the Son of Man is betrayed, good were it for him that he never had been born.’ But Judas persists in his nefarious design—betrays his Lord—hangs himself in all the horrors of remorse, and straightway is **RECEIVED INTO HEAVEN!**

Jesus dies—the blessed Lamb of God who taketh away the sins of the world—and in due time the destruction prophesied by his own mouth, descends upon Jerusalem. Priests, Pharisees, Sadducees, and rulers, had all united to murder the Lord of life and glory, and with the infatuated multitude at their backs, cried out in savage frenzy, ‘Crucify him, crucify him, his blood be on us, and on our children.’ The days of earthly vengeance came, and they were slain in crowds by famine, by civil discord, and by the Roman sword. But what a blessed exchange did these bloody wretches make, upon the principles of this accommodating system. They lost Jerusalem below, but they gained Jerusalem above. They were cut off in Almighty indignation from earth, but it was only **IN ORDER TO TRANSFER THEM, BY ALMIGHTY FAVOR, TO HEAVEN!**

Alas! for the waywardness of the mind which can contemplate such conclusions without utter astonishment. Wonderful must the power of that delusion be, which can enlist the nominal followers of Christ under such a system. To our simple apprehension it stands opposed alike to the whole Word of God, and the plainest principles of reason. It makes no ultimate distinction between the righteous and the wicked—between him that serveth God, and him

that serveth him not. It neutralizes the justice of the Divine character, and deprives the sinner of all inducement to repent and obey. It robs heaven of its holiness, by promising its glories alike to the impious and the godly; it robs the Word of Christ of its truth, by interpreting its most awful denunciations in such a manner that they signify nothing; and it takes from an immoral and unbelieving world all the salutary fears, which the menaces of the 'wrath to come' were intended to inspire. Yea, it even robs our poor earth of every protection from the arm of civil justice; for what becomes of our courts of justice without testimony? What becomes of testimony without the sanction of those solemn oaths which appeal to the judgment of God 'at the great day?' And what becomes of the binding efficacy of an oath, when he who takes that oath professes to believe that there is no judgment of God at the great day, that all the judgments of the Almighty are executed in the present life, and that the perjured profligate who tramples upon all laws, whether human or Divine, is sure, after death, of the same heaven which is promised to the righteous.

But we rest our argument here; trusting that enough has been said to show the sophistry and the danger of these various forms of error, in which the spirit of unbelief seeks to destroy the record of the Word of God. The remaining points of our subject will be considered in the next discourse, and meanwhile, my beloved brethren, let us gain, from the mournful heresies which still distract a portion of the professing disciples of the Saviour, an increasing conviction of the power of faith, as 'the substance of things hoped for, and the evidence of things not seen,'—deriving all its light from the blessed page of revelation, and accepting the whole truth of God with the same unhesitating

submission of the intellect, and the same humble confidence of the soul. To the guidance of that Divine truth, and the protection of the Holy Spirit, we commend you, concluding with the appropriate language of those sacred oracles which are our only infallible director. ‘Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.’ ‘Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city,’—the heavenly Jerusalem;—‘FOR WITHOUT ARE DOGS, AND SORCERERS, AND WHOREMONGERS, AND MURDERERS, AND IDOLATERS, AND WHOSOEVER LOVETH AND MAKETH A LIE.’

DISCOURSE XVI.

MAT. XXV. 46.

AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT, BUT THE RIGHTEOUS INTO LIFE ETERNAL.

THE final sentence of everlasting punishment, so clearly denounced upon the wicked by our great Redeemer, formed the topic of our last discourse ; and the various objections, by which mistaken men have sought to evade the plain declarations of the Son of God, were considered, as we trust, with sufficient attention. It was shown that the plausible question, which asks ‘ how can a finite sin deserve an infinite punishment,’ was a mere sophism. Sin, in the abstract, is rebellion against that holy and infinitely perfect Being who is the only source of happiness as well as life. The will of God is infinitely good, because infinity is an inseparable characteristic of all that belongs to him. Sin opposes, and would destroy that will, and, of course, it must be infinitely evil.

The mistake so often committed on this subject has arisen from confounding sin, considered as an external ACT, with sin, considered as an internal PRINCIPLE. But it is plain that the government of God regards the principle rather than the act, and, indeed, condemns the act only on account of the principle. And this for the strongest reason, because so long as the principle of rebellious opposition remains in the soul, the sinner is not only constantly violating the law of love, but is ready, so far as he has

power, to commit all outward transgression ; and hence the judgment of God cannot forgive sin, until repentance—which is the submission of the heart to his holy government—expels the old and establishes a new nature. Sin, therefore, never becomes finite, that is, it never has an end as a principle of opposition to God, until that change of character called holiness has passed upon the sinner, and has converted him from an enemy of the Divine government, into a friend and faithful subject.

Now this change of inward disposition which puts an end to the principle of sin, is not produced by death, because death makes no change in the dispositions and affections of the soul. The spirit which resolves to be the enemy of the Divine will, while it is united to the body, continues to be the enemy of God after it has left the body. The only agent, through whose sacred influence a change of the sinful principle can be produced, is the Holy Spirit. His visitations are vouchsafed to the sinner, for the sake of Christ, throughout the period of his earthly pilgrimage ; but if that Holy Spirit be rejected and grieved so as to depart, the hostile character of the sinner becomes fixed forever. He remains unchangeable, the wilful enemy of God ; and as his enmity is everlasting, his punishment is everlasting too.

The true philosophy of this important doctrine, thus considered, appears to my mind simple and conclusive, harmonizing, most perfectly, with the language of Scripture. But there remains one question worthy of remark, namely, why it would not comport better with the infinite benevolence of the Deity to annihilate or utterly destroy his disobedient and impenitent creatures, rather than continue them throughout eternity, in judicial torment and despair ? And this enquiry manifestly leads to another, still more profound

and difficult, namely, why the Almighty permits the existence of sin at all?

My brethren, this question has been often asked, and never satisfactorily answered. It is a question which can seldom be asked without peril: 'Woe unto him that striveth with his Maker'—'Shall the clay say to him that fashioneth it, what makest thou?' And, perhaps, it is a question which ought not to be answered, partly because the enquiry usually savors of an impious and refractory temper, which ought not to be indulged, and still more, because the answer cannot be supported by the clear authority of the Word of God, but must be, to a great degree, conjectural. Nevertheless, if the enquiry be made with modest humility, and the answer be given in reverence and fear, it may be serviceable in justifying the ways of God to man. Let me, then, ask your serious attention to an hypothesis, which seems, in my mind, to remove all difficulty from the question, Why does the Deity permit the existence of sin? The answer we should give is derived from the language of the great Redeemer, 'It must needs be that offences come, but woe to him by whom the offence cometh.' **IT MUST NEEDS BE**; that is, it exists by necessity. If it were possible to have created intelligent beings, such as angels and men, with a moral incapacity for sinning, we presume it would have been done. But this we conceive clearly impossible in the nature of the case, because it implies a **CONTRADICTION**. This we shall now endeavor to explain.

In the characteristics of spiritual existence as known to us, whether in angels or men, those which are pre-eminent are the understanding, and the affections of love and joy. In these consists their resemblance to the Great Creator, for he is all wisdom, all love, and all happiness; and by

imparting to them a certain share of these high attributes, he was pleased to make spirits and men in his own likeness. Of these attributes, Love is the chief. God is love, essentially and emphatically ; and in the power of knowing and loving God and his works, consisted all the dignity, and glory, and joy of angels and men. Here is the dividing line between brutes and intelligent creatures. The brute has his instinct, his sagacity, his memory, and a certain kind of reasoning power, but all this is merely animal and bodily : he cannot know his Maker, nor love him, nor partake in his felicity. These are the privileges of spirits ; and as the spirit comes from God, so the attributes of spiritual life are the reflection and the image of his own.

Now, then, the question at once arises, why did not the great Creator, foreseeing the evil likely to ensue from transgression, bind his spiritual creatures within a circle of necessity, resembling the law of instinct in animal life, which should have rendered it impossible for them ever to rebel against him ? Why did he leave them free to sin, when this freedom must render them liable to punishment and misery ? We answer, because the high attributes of spiritual life, in which consisted all the glory and happiness of angels and men, were not susceptible of restraint. How could spiritual love be bound and chained ? How could spiritual wisdom be fettered, or spiritual joy confined within instinctive limits, like the fleshly appetites of a brute ? The thing is impossible in its own nature—impossible, **NOT FROM ANY WANT OF POWER** in the Almighty, but because it imports a **CONTRADICTION IN TERMS**. Hence, as the Spirit of God, and love, the primary attribute of that spirit, were infinitely free, so when he breathed the spirit of his life into angels and men, and gave the same attribute of love to these his intelligent creatures, that spirit and that

attribute were by the inherent necessity of their own divine nature, free likewise, bearing as well the image of the liberty, as of the glory of their Maker. And hence, also, although it was possible to guide those spirits by the influence of motives, to govern them by laws, and to support them by the gracious power which gave them being, it was impossible to force their obedience by any conceivable species of control.

Thus, called into an eternal existence by the love of their heavenly Father, love was not only their chief inheritance, but the primary law of their being, and therefore the first and great commandment of spiritual life must always have been, ‘Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy fellow as thyself.’ Their happiness consisted in their faithful obedience to this law, because they were not, like God, independent beings, who might lawfully love themselves supremely, and who could draw an inexhaustible supply of felicity from their own essence. On the contrary, they were necessarily dependent on God, who was the only source and fountain of all joy, and therefore as it was manifest that they should love supremely him who was alone entitled to supreme devotion, and him in whom their happiness consisted, this law must have been the governing rule to all from the beginning. In requiring this homage of the soul, the Deity not only demanded his undoubted right, but that which it was as much their joy as their duty to render him, and he could not have diminished one jot of this requisition, without diminishing, in a still greater proportion, the bliss and glory of his creatures.

Now here, precisely, lay the intrinsic difficulty. The affection of love, thus free, and thus regulated by laws and motives, was nevertheless exposed, by the necessity of the

case, to a constant temptation, the **TEMPTATION OF LOVING SELF, BETTER THAN THE DEITY**. Nor could this temptation be overcome by any thing other than the grace of the Holy Spirit, which, like the constant food of the soul, was essential to its nourishment and support. But the Holy Spirit carried no constraint in its kindly influences; and hence, if the created spirit ceased to invite and seek them, they must of necessity, be withdrawn; and then the temptation to love self supremely must undoubtedly prevail. As soon, therefore, as the affection of love became thus concentrated upon self, then would also arise a disposition to prefer the will of self, to the will of the Deity, and then would follow a disposition to rebel, to resist and to oppose him. In the immediate train of this self-love would unavoidably appear pride, envy, jealousy, hatred, malice, and revenge, which are all neither more nor less than modifications of the same self-love, under different circumstances; and as soon as a sufficient development of these evils became manifest, the angel must necessarily be transformed into a fiend, or the man into an open and determined transgressor.

This catastrophe, in the history of spiritual creation, was doubtless predicted and explained so far as it could be rendered intelligible without a living example. But when Satan fell, and drew with him a host of other spirits who had fallen along with himself under the same inevitable temptation, then arose the question which we are to answer, whether it were best for the happiness of the whole spiritual creation of God, to annihilate these fallen angels, or to suffer them to continue their existence as examples to the rest, from whose fate they might always learn the necessary lesson of watchfulness and faithful dependence upon the great Creator, and so be preserved

by this additional safeguard, from the same sin and the same fall. And here we may readily conceive why it would manifestly be the better course, to permit the existence of these rebels, rather than to destroy them. For had God blotted them out of existence, in a little time the whole might have been forgotten in the spiritual world, and then the same temptation would have drawn others into sin, and so the work of destruction must have been renewed at intervals without end. Whereas, by allowing them to remain, and exhibit as much malice and rage as should show their misery and the inevitable consequences of transgression, they became a standing memorial to the angelic universe, and shall continue to administer, throughout eternity, to the safety, the wisdom, and the felicity of heaven.

Now it will readily be seen, that the same hypothesis will solve the difficulty which has been often urged in reference to the origin of sin in our world. Adam was a compound creature, consisting of spirit as well as matter, and was doubtless placed under the general law of all intelligent and spiritual creatures, the law of love towards God and towards his fellow. His sin was the same with that which we have been describing, namely, the gradually loving of self in preference to his Creator; and then the outward temptation, which, through 'envy of the Devil,' communicated the sin from the soul to the body, and thus rendered the whole man a transgressor, brought upon him the same exclusion from the favor of God, and rendered him, in turn, a fit example, and a warning to all the other worlds which belonged to the same grade as our own, and to which the intelligence and consequences of his fall may have been communicated. Here, again, the same question would occur with regard to the mercy of annihilating the

sinner, and it may be answered in the same way,—Better let him live as an example to the rest, especially as a mediator shall be provided for him, in compassionate consideration of the alleviating circumstances attendant upon his fall. But if he and his sinful posterity shall reject the offered mercy after a season of probation has been allowed them, then shall they be openly condemned, so as to exhibit to the whole material universe, what the fallen angels shall exhibit to the spiritual universe, **AN ETERNAL MONUMENT OF THE AWFUL CONSEQUENCES OF TRANSGRESSION.**

Thus, then, we arrive at the answer demanded of us, to the question, whether it would not be more accordant with the gracious character of God, to annihilate the sinner at the last day, rather than to deliver him to an eternity of wretchedness. For it is easy to perceive that it becomes, in this view of the subject, a matter which belongs not to the interests of our small planet alone, but to the safety and the happiness of unnumbered millions of planets; and it is a most probable supposition, that the eternal misery of the wicked will be so ordered by the infinite justice and love of the Almighty Sovereign of the boundless universe, as to secure a vastly greater amount of felicity and joy. It would be weakness and not mercy in the all perfect Governor, to endanger the safety of thousands for the sake of terminating the misery of one. The good of the whole community is the great object of the government of heaven, as well as of every government on earth; but the King of kings possesses this perfection in his system, that the general good is not obtained at the price of a single soul, until that soul has rejected the blessed atonement rendered for it by his own Son upon the cross—until that soul has resisted every invitation of his Holy Spirit, scorned the offers of his grace, and passed a whole life-time in bold and

heedless transgression, in despite alike of the promises and menaces of God, in despite of the inducements of eternal joy and the terrors of eternal agony, in despite of all that the mercy of heaven and the privileges of earth can afford for the work of its salvation.

2. Having thus endeavored to dispose of all the difficulties and objections, with which the doctrine of everlasting punishment is thought to be encumbered, we have next to consider the quality of the wretchedness to be endured throughout eternity by the impenitent sinner. And here we have no other information to direct us, than the imperfect analogy of nature, and the powerful metaphors of the Word of God. We know enough of the human heart to estimate, in some degree at least, a few of the necessary appendages to the condition of the damned ; and these, together with the inferences from Holy Writ ,we may briefly arrange under the divisions of society, occupation, mental sufferings, and bodily torment.

1. The society of the wicked in this world is greatly favored by the intermixture of the good ; and hence the decencies, the pleasures, the proprieties, and the kindnesses of life, which afford a sort of counterfeit imitation of happiness and virtue. Besides which, the restraints of the law, and the still stronger influence of public opinion, go very far towards confining vice within certain outward bounds of interest, of civility, and of artificial refinement. But what may be anticipated in a condition where the wicked are cast together without any mingling of good, without any restraint of character, any check of passion, any incitement to sobriety, any inducement to moderation. Where evil spirits possess the sole control, and stimulate to maddening violence all the wild excesses of hatred and strife—where no amusement, no elegant trifling, no sentimental

folly can live a moment in the turbulent scene of boisterous contention—where sin shall be stripped of all her tinsel finery, her splendid trappings, her sweet seductions, and shall triumph in the dire deformity of open, clamorous, shameless, disgusting, and atrocious abomination. Exceedingly defective must be any definite idea which the mind can form of such a community : but the revolting debauchery of the midnight bacchanalian crew, the lawless riot of the robber's den, the bloody violence of murder, the cowardly vengeance of assassination, the prowling baseness of the thief, the burning lust of the adulterer, the busy tongue of the liar and the slanderer, the rage of jealousy, the brutal despotism of ferocious strength, the din of curses and of blasphemy, the phrensied intervals of insanity and madness, the sullen moanings of remorse, and the howlings of despair,—all these, fearful as the combination may appear, can probably afford but a faint idea of the elements of which the society of the wicked shall consist, after the sentence of their hopeless condemnation has been passed upon them.

2. As to the occupation of these wretched beings, we can only conjecture that their principal efforts will be to heighten the woes of each other, and to seek, in this demoniac effort, some alleviation of their own. Hence, instead of going about to do good, which is the blessed occupation of the saint, they will go up and down, to and fro, seeking whom they may torment, seeking whom they may devour. No respite will there be allowed the miserable—not even the poor comfort of weeping alone. But the bitter taunt, and the cruel mockery, and the sharp sarcasm, and the biting reproach, the fiendish laughter at the agony of each other, and the restless activity with which they shall strive to invade every retreat, and invent new pangs to torture their wretched companions—these will probably form the

chief part of that dreadful occupation which shall employ them throughout eternity.

3. Their mental sufferings, who can describe? To look back, with gnawing desire, upon the pleasures of earth, now gone for ever—to look upwards with sickening jealousy, upon the glorious felicity of the righteous—to look forward upon the terrible continuation of their misery—thousands of years gone by, and not a ray of hope—millions of years, and not one beam of expectation—myriads upon myriads of ages, and still the same—to think upon the offers of salvation so often made to them in vain, to remember the gracious feelings which they resisted for the sake of the puerile fashions and follies of the world—to meditate upon the unbelief and hardness of heart which they encouraged, until conscience became seared, and the soul was utterly blinded to its danger, and to feel the maddening conviction of the mercy and the love which would have saved them from this tremendous doom, if they had not wilfully rushed upon their ruin—to compare the mild radiance of heaven with the swarthy fires of hell—to imagine the happiness of the blest in contrast with their own unutterable anguish—to wear out the mind in the very intensity of distraction and despair, until some burst of blasphemy, or paroxysm of rage is welcomed as an alleviation—this, horrible as it seems to us, is perhaps but a slight approach to the condition of their mental agony, in the regions of that destruction which cuts them off for ever from the Lord and from the glory of his power.

4. And if to these there be indeed the addition of bodily torment, according to the literal sense of Scripture—if, as some have conjectured, the fiery comets be the appointed receptacles of their wretchedness, in whose eccentric orbits they shall be hurled from the sun to the freezing

extremities of the planetary universe—if, as they approach the various worlds in their swift career, they are known to be a community of the damned, and thus remind the just of the awful condition of the rebel soul—if, at times, the shout of demoniac exultation, mingled with the cry of horror and despair, be suffered to visit the peaceful abodes of the blest, from these flaming orbs of wrathful indignation—if, in the clear vision which the spiritual world shall bestow, the rolling of the fiery lake be seen, betwixt the volumes of thick sulphureous vapors which surround them—if the wretched inmates of those dreadful regions, thus made a living spectacle to the universe for an eternal warning, do indeed experience the congregated force of every natural instrument of bodily torment—fire unquenchable, reptiles of prey formed for the purpose of judicial vengeance, wreathing their serpent folds round every limb, and darting their sharp fangs into the quivering flesh, at pleasure—tempests of hail, inflicting heavy wounds and bruises upon their unsheltered bodies—an atmosphere of thick and palpable darkness, only relieved by the fitful flashings of the lurid flames—tortures that shall force them to gnaw their own tongues with pain, and every variety of unimagined wretchedness which the Word of God has threatened, and his truth and power seem pledged to execute upon them—if these images afford any correct idea of their lot, O ! who can delineate or describe the dreadful sum of their aggregated miseries ? What mind can dwell on such a destiny without a chill of horror ? What heart is bold enough to risk the experience of that hell, which the Sovereign Governor of the universe has prepared for the ungodly ? O ! believe it, my fellow sinners, believe it—though the task of describing it be totally beyond our powers—**IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD.**

3. But we turn gladly to a more cheering theme,—the everlasting life allotted to the righteous. ‘These shall go away into everlasting punishment, but the righteous into life eternal.’ There are no objections here to answer, either as regards the fact of their felicity, or its infinite duration; and therefore we shall proceed at once to consider the quality of celestial happiness, according to the same division of society, occupation, mental pleasures, and bodily delights.

1. And first, the society of the redeemed will be the pure, the holy, and the happy. On earth, the best of God’s people have experienced much grief, and frequent interruption and opposition, from the pride, the oppression, the scorn, the falsehood, or the malice of the wicked; and the temptations arising from these sources, as well as the remaining corruption of their own hearts, constantly troubled and distressed them. But in the future world no wickedness, no root of bitterness, no unholiness, is suffered to intrude; every face they behold beams with the love of heaven—every voice they hear is musical with the true melody of celestial kindness—every hand they touch returns the pressure of real and undoubted affection. They associate with the friends they loved on earth, and recount with them the various trials they endured, and the various mercies by which the Lord delivered them. They associate with the reformers of the Church, and listen with delighted interest to the history of their persecutions, and their success. They associate with the holy martyrs who died for the sake of Jesus, and join their tribute of admiring praise to the general voice of honorable distinction which crowns these blessed witnesses to the truth of God. They associate with the Apostles and evangelists, and drink in with eager pleasure the minute details of personal

narrative which belong to the life and actions of the Son of God, and trace with lively interest the various steps of advancement by which the Gospel of salvation was planted in the midst of heathen ignorance and superstition. They behold John and Andrew, Peter and James, with the rest of our Lord's Apostles, exercising the sway of mild dominion over the twelve tribes of Israel, while Paul, with his supremacy of gifts, holds an equal rank among his Gentile brethren, the only government being the paternal dignity of love, upheld by the sentiment of affectionate veneration. They associate with Elijah and Elisha, and all the Prophets, they sit under the lofty eloquence of Isaiah, and the tender sympathy of Jeremiah—they converse with the holy Daniel, Samuel, and Job—they hear the seraphic strains of David, the sweet Psalmist of Israel, they join the company of Moses the great law-giver, of Jacob, and Isaac, and Abraham, the father of the faithful. They talk about the wonders of the deluge with the holy Noah, and sympathize with the excellent Abel, the first victim of the fall. They see the cherubim who were set to guard the tree of life, and listen with rapt attention to the history of the creation, the garden of Paradise, and all the circumstances which accompanied the great temptation. They communicate freely with the holy angels, especially with the favored Gabriel, so often employed as the messenger of God to man, and learn the full account of the first workings of that pride by which Satan fell from his original brightness. And above all, they behold their Prince and their Saviour, who endured such agony for their sakes. They see his radiant countenance, full of Divine affection for his children—they fall at his feet—they hear his voice in the ecstasy of joy unutterable—they are surrounded by the glory of the Eternal Father,

and the Holy Spirit ; and their hearts swell with the mingled transport of love, gratitude, and bliss, while the chorus of the angelic throng bursts forth in the joyous acclaim—‘ Glory and honor, thanksgiving and praise, dominion and power, to Him that sitteth on the throne, and to the Lamb for ever.’

2. From the society of the redeemed, let us turn to the subject of their occupations. And here we read of thrones, dominions, and principalities, and powers. We read of the ruler over five cities and the ruler over ten, and we perceive that the angels themselves are ministering spirits, sent forth to carry on the great administration of the government of heaven, and to minister to those who are the heirs of salvation. Again we see an illimitable field in the vast planetary universe, in which the suns of other systems are already enumerated as surpassing eighty millions, to which, if we allow a proportionate number of revolving orbs, the whole must be a mighty aggregate, exceeding calculation. Again, reflect on the astonishing variety of organized existence exhibited in the inferior orders of our own world, and it is easy to draw the inference, that a far greater and wonderfully glorious exuberance of Almighty power is displayed throughout the different worlds of the boundless creation. What, then, if the occupations of the righteous should concern the regulation, the oversight, and the instruction of a portion of these worlds? What if they should make the circuit of the universe, under the guidance of some exalted seraph, and learn to know the beauties and the wonders of the whole? What if they should travel in delighted succession through the sun, the moon, Venus, Mars, Mercury, Jupiter, and all the other planets and constellations of the ethereal firmament, affording to all who had never known the miseries of sin, the spectacle of

redeeming grace, through the mercy of a Saviour, explaining in their turn to their eager auditory the history of our ruined world, pointing for their illustration to the burning habitation of the damned, as it whirled by in furious velocity, and warning them, lest by any forgetfulness of God, or by any idolatry of self, they should depart from him and fall into the same fearful condemnation? What if there are innumerable offices under the great Ruler, which, as they rose upon the scale of knowledge and capacity, they should be called upon to fill—duties of instruction, duties of guardianship, duties of kindness and of love, all performed with a spirit of rejoicing gratitude, which should derive from each successive occupation, a succession of delight.

True, indeed, all this is in a great degree conjectural, yet I confess that it appears highly probable, first, because the pure intelligences of God's creation, who never knew sin, cannot have the same extensive experience nor well grounded humility as man, who has fallen and risen again by the special mercy of God. For by his fall, he knows the evil consequences of transgression much better than they, and by the new obligation which the redeeming love of Christ lays upon him, his grateful sensibility and fervent devotion to the great Creator are vastly increased: wherefore, by these very circumstances he is much more eminently qualified to rule and to admonish others, than he could have been if he had never fallen. And secondly, because this idea seems not unfairly to be collected out of Scripture, where it is said that the 'redeemed shall be priests and kings unto God and the Father,'—priests to teach, to warn, and to lead the worship of the pure creation—and kings to watch over and to govern them. Such honour have all the saints, and such and so glorious may be their occupations in the world to come.

3. As to the mental pleasures of the blessed in a future state, they will possess all of which we have any idea here, exalted to a degree of which we can form no possible conception, and, possibly, many in addition, entirely unknown. The pleasures of knowledge will be supplied by a boundless range over the whole creation, improved by the copious wisdom of the spiritual intelligences, and perfected by the illumination of heaven. Here we see through a glass darkly, there we shall see face to face and know even as we are known. Mysteries will be cleared up, difficulties will vanish, and a flood of science, rich, copious and divine, will be poured upon the mind. The pleasures of taste will be supplied from the fountain of all sublimity and beauty, fed by the eloquence of angels, and the poetry of the skies. The pleasures of imagination will soar to heights which dull mortality could never attain, and expatiate in all the freedom of unlimited enjoyment; and the pleasures of hope will feed upon the certainty of an existence, the delights of which shall be always growing and always new. But, above all, the pleasures of love, not the impure, the unholy, and the selfish debasement of feeling and of passion which on earth too often usurps the name, but love as it flows uncontaminated from the Spirit of God, full of bliss in itself and constantly diffusing the same bliss to all around it—the love which none but the Almighty can bestow, which none but the Christian can estimate, and none but the glorified saints can perfectly enjoy.

4. Lastly, we are to consider the bodily pleasures of the blest in the kingdom of Heaven. And here we read of the splendor of the city of God, whose walls are precious stones, her gates pearls, and her pavements gold. We read of the river of life, and the tree of life which bears twelve manner of fruits, and whose leaves are for the heal-

ing of the nations. We read of pleasant pastures, and still waters, and of the food administered by the hands of the Lamb of God. We read of the visible lustre which is to be instead of sun and moon in that radiant habitation, a light which knows no darkness, a cloudless and constant day. We read of palms of victory, and robes of righteousness, and crowns of glory, and songs of praise. We read of harps of gold, and the loud angelic hallelujahs of the heavenly host, and the censers full of the curling incense; and in a word, all the pomp of imagery and the power of words are richly lavished to intimate the delights even of the external senses in that blessed abode. And, doubtless, although these expressions may all be metaphorical and figurative, emblematical of things which no human language could possibly describe, yet they do not the less encourage the belief that the glorified bodies of the redeemed shall inherit a variety of enjoyments every way proportioned to the enlarged delights of the soul—that the pleasures of sight and hearing, of odor, of tasting, and of touch, shall exist in exquisite perfection, and that all the varied treasures of Divine love and Almighty power shall be poured into the full bosom of immortal joy.

But here we rest our weak and imperfect effort to pursue the track of future glory. Such topics are beyond our skill. As well might the poor insect, wrapped in his humble web, strive to imagine the change that awaits him, when he shall expand his wings of beauty on the summer's breeze—as well might the unborn infant strive to picture to himself the knowledge, the powers, and the pleasures of the cultivated man—as well might death understand life, or light comprehend darkness, as the mind, in the deep obscurity of mortal ignorance, anticipate the inaccessible splendors of its future destiny. O yes, my Christian breth-

ren, we rise from such attempts as these with a wholesome sense of our utter insufficiency. We turn from the labored effort to the simple and precious assurance of Holy Writ—‘Beloved, now are we the sons of God, and it doth not yet appear what we shall be,’—‘for eye hath not seen, nor ear heard, nor the heart of man conceived, what God hath prepared for those who love him.’ Let our hopes then, be exalted far above all these details, to the undefined immensity, the vast sublimity, the shadowy effulgence of the promised bliss; and let the immeasurable glories of the prize stimulate every energy both of body and of soul, to secure our place in those regions, where, in the expressive words of the Psalmist, we shall possess ‘**THE FULNESS OF JOY AND PLEASURES FOR EVERMORE.**’

Even thus, my beloved brethren, we believe in the concluding article of the Apostles’ Creed—the life everlasting. ‘For the wicked’—as saith the Saviour in our text—‘the wicked shall go away into everlasting punishment, but the righteous into life eternal.’ Take these words into thy heart, Christian believer! They will be a talisman against all temptation to vice—they will be a bulwark in support of virtue—they will be a consolation in every trial of your mortal lot. Take these words into thy heart, O thou who art yet a stranger to the hopes and expectations of the just! Hear them in thy soul, thou despiser of God!—forget them not, thou careless and impenitent transgressor! What are thine earthly prospects, but vanity and vexation of spirit. What is thy life but a vapour that passeth away. Yet a little while, and death will cut thee off, and the morning of the resurrection shall bring thee before the judgment seat, and Christ—thy neglected and insulted Redeemer—shall appoint thee thy portion in weeping and wailing and gnashing of teeth, forever consuming yet never destroyed—a scathed and ru-

ined and miserable monument of the awful effects of sin, before the universe of God throughout eternity. O think of this, while you have yet time for repentance. Think of the eternal misery of the wicked; think of the eternal joy of the just. And may the infinite mercy of God, in Christ, pluck you as a brand from the burning, breathe into your soul the blessed spirit of penitence and faith, and make you meet for the inheritance of his saints, in the light and glory of his kingdom in heaven.

SECOND PART :
CONTAINING A DISSERTATION
ON THE
TESTIMONY OF THE EARLY COUNCILS,
AND THE FATHERS,
FROM THE APOSTOLIC AGE
TO THE END OF THE FOURTH CENTURY ;
WITH SOME OTHER TOPICS CONNECTED WITH THE
FOREGOING DISCOURSES.

CHAPTER I.

THE VARIOUS FORMS OF THE PRIMITIVE CREED.

§ 1. We do not intend to discuss the question whether the particular form of words, known throughout so many centuries as the Apostles' Creed, was delivered, in its present shape, by the Apostles themselves. Such was undoubtedly the prevailing opinion of the Christian Church in all ages. But it is much more important to examine the various declarations of the faith which occur in the earlier Christian writers and Councils, in order to demonstrate their substantial unity with the doctrine maintained by the Church in our own day. For, next to the Scriptures, we see not how any reflecting mind can avoid holding in the highest esteem the testimony of the Primitive Church. The Apostles had the inspiration of the Holy Spirit to guide them into all truth,—hence said St. Paul, ‘We have the mind of Christ:’—and manifest it is that the first Christian Churches, with whom these inspired men labored for years in word and doctrine, had the best opportunity of knowing the mind of the Apostles, and would be most likely to transmit the faith uncorrupted and pure, at least for a considerable period, to those who succeeded them.

We commence by setting forth the account given by the celebrated Irenæus, Bishop of Lyons, who flourished

in the second century, within fifty years from the death of St. John the Apostle.

(a) 'The Church,' says this primitive witness, 'although dispersed through the whole world even to the ends of the earth, has received from the Apostles and other disciples that faith which is in one God the Father almighty, who made the heavens and the earth, and the sea and all things which are therein; and in one Jesus Christ the Son of God, incarnate for the sake of our salvation; and in the Holy Spirit, who, by the Prophets, preached the dispensation and the advent of God, and the birth of our beloved Lord Jesus Christ from the Virgin, and his passion, and his resurrection from the dead, and his ascension in the flesh into heaven, and his coming from heaven in the glory of the Father to restore all things, and to recall to life from the dead all flesh of all mortals, so that to Christ Jesus, our Lord and God, and Saviour and King,

(α) Ἡ μὲν γὰρ ἐκκλησία, καὶ τὸ καθ' ὅλης τῆς οὐμαντιᾶς ὅσοι πιστεύουσιν τῆς γῆς διανοταμένῃ, τὰς δὲ τῶν Ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν παραβεβήκοιαι ἐπὶ εἰς εἰνα Θεοῦ. Ἡ εἰς αὐτὸν ἀγαθὴ, τὰ τε τοῦ κόσμου τὰ ἀνθρώπων, καὶ τὴν γῆν, καὶ τὰς θαλάσσας, καὶ πάντα τὰ ἐν αὐτοῖς, ἔτισεν καὶ εἰς εἰνα Χριστῷ Ἰησοῦ, τοῦ τοῦ τοῦ Θεοῦ, τοῦ ἐκ παλαιᾶς ἐκ τῆς ἐμετέρας σπουδῆς καὶ εἰς ἡμῶν ἡμῶν, τοῦ διὰ τῶν Προφητῶν προεχρησθῆαι τὰς σπουδῆς, καὶ τὰς ἐλπίδας, καὶ τὴν ἐκ Πατρὸς τοῦ ἡμετέρου, καὶ τὸ πάθος, καὶ τὴν ἔγερσιν ἐκ νεκρῶν, καὶ τὴν ἰσοστάσιον εἰς τὰς ἐλπίδας ἀνάλλησιν τοῦ ἡμετέρου Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν, καὶ τὴν ἐκ τοῦ ἀνθρώπου εἰς τὸν Θεόν, τοῦ Πατρὸς ἐξουσίαν ἔχειν, εἰς τὸ πάντα κατακυριεύουσαι τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν σάρκα πάσης ἀνθρωπότητος, ἵνα Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, καὶ Θεῷ καὶ σωτῆρι, καὶ βασιλεῖ, κατατῇ ἐνδοξίαν τοῦ πατρὸς τοῦ ἀοράτου, πᾶσι γὰρ καὶ πάντοτε, καὶ ἐν παντί, καὶ καταχθονίων, καὶ πᾶσα γλῶσσα ἑξομολογήσεται αὐτῷ, καὶ κρίσιν δικαίαν ἐν τοῖς ἡμετέροις ποιήσεται, τὰ μὲν πνευματικὰ τῆς ποιηρίας, καὶ ἀγγέλους παρεβεβήκοιαι, καὶ ἐκ ἐποστάσιον γενομένους, καὶ τοὺς ἀσθεῖς, καὶ ἰδιώτας, καὶ ἰσχυροὺς καὶ βλαβερούς τῶν ἀσθεῶν τοῦ εἰς τὸ αἰώνιον πᾶν πῆμψιν τοῖς δὲ δικαίοις, καὶ αἰσίοις, καὶ τὰς ἐπιτολὰς αὐτοῦ τετηρηκόσι, καὶ ἐν τῇ ἀγάτῃ αὐτοῦ διαμενεήκοσι, τοῖς ἀπ' ἀρχῆς, τοῖς δὲ ἐκ μετανοίας, τῶν χαρισμένων, ἀφ' ἀσπίαν δωρησῆται, καὶ δόξαν αἰώνιον περιποιήσῃ.

by the benign will of the invisible Father, every knee should bow, of things in heaven, and of things on earth, and of things under the earth, and that every tongue should confess to him, and that he should execute righteous judgment upon spiritual wickedness, upon the angels who transgressed, being apostates ; committing also impious men, and unjust, and flagitious, and blasphemous, to eternal fire ; but granting life to the just, and to the pious who have kept his commandments, and have continued in his love, whether from the beginning or from the period of their repentance, and conferring upon them incorruptibility, and eternal glory. Iren. Cont. Hæres. Lib. 1. Cap. 10.

§ 2. From this interesting and strong testimonial of primitive antiquity, let us pass to another author but a little later, namely, Tertullian, the learned presbyter of Carthage, whose works may be dated from A. D. 192 to A. D. 216. This celebrated Father recognizes the Creed in many passages, of which two may suffice our present purpose. The first is found in his book *De Virgin. Veland.* § 1. in these words.

(b) ‘The rule of faith is truly one, the sole rule that is immoveable and unchangeable, viz. that we believe in the only Omnipotent God, the Creator of the world, and in his Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, the third day raised from the dead, received into heaven, sitting now at the right hand of the Father, and about to come to judge the living and the dead, through the resurrection of the body.’

(b) ‘Regula quidem fidei una omnino est, sola immobilis, et irreformabilis, credendi scilicet in unicum Deum omnipotentem, mundi conditorem, et filium ejus Jesum Christum, natum ex virgine Maria, crucifixum sub Pontio Pilato, tertia die resuscitatum a mortuis, receptum in cœlis, sedentem nunc ad dexteram Patris, venturum judicare vivos et mortuos per carnis etiam resurrectionem.

The second passage occurs in his book *De Praescrip. Haereticor.* § 13. and is as follows.

(c) ‘But in order that we may set forth what we defend, the rule of faith is that by which God is believed to be truly One; nor is there any other creator of the world besides him, who produced all things from nothing, by his Word, sent forth before all. This Word, called his Son, was variously beheld by the Patriarchs, under the name of God, was always heard by the Prophets, and afterwards, from the Spirit, by the power of God the Father, was made flesh in the womb of the Virgin Mary, and from her was born as Jesus Christ, who thenceforth preached the new law, and the new promise of the kingdom of heaven, performed wonders, was fixed to the cross, was raised the third day, was taken into heaven, set down on the right hand of the Father, and sent the vicarious power of the Holy Ghost, who influences believers: and he will come with glory, to receive the saints into the enjoyment of eternal life, and of the celestial promises, and to condemn the profane to perpetual fire, after both classes shall have been

(c) ‘*Regula est autem fidei ut jam hinc quid defendamus profiteamur, illa scilicet qua creditur unum omnino Deum esse: nec alium præter ipsum coaeternum: qui universa de nihilo produxerit, per Verbum suum primum omnium creatum: id Verbum Unum quod appellatum, in nomine Dei vocatum a Patriarchis, in Prophetis semper auditum, postmodum ab eo Spiritu Patris Dei et virtute, in virginem Mariam, carnem factum in utero eius, et ex ea natum esse Jesum Christum: exinde prædicasse novam legem, et novam promissionem regni celorum: virtutes facisse: fluxum emere: tertia die resurrexisse: in caelos creptum sedisse ad dexteram Patris: misisse vicariam vim Spiritus Sancti, qui credentes aget: veritatem cum claritate, ad sumendos sanctos in vitam æternam et promissionum celestium fructum, et ad peccatos adjudicandos igni perpetuo, facti utriusque partis resurrectione cum carnis restitutione. Haec regula a Christo, ut probabitur, instituta, nullas habet apud nos questiones, nisi quas haereres inferunt, et quae haereticos faciunt.*

resuscitated, with the restoration of the flesh. This rule being instituted by Christ, as shall be proved, there are no questions amongst us except those which heresies introduce, and which make heretics.'

§ 3. There is a remarkable testimony to the Apostolic origin of the Creed, in the first epistle of Clement, the Bishop of Rome, to James, which we should have placed at the head of our extracts, if its authenticity had not been disputed. The date which it claims is as far back as the year A. D. 60 or 70, but although it is an apocryphal authority, and its date must consequently be uncertain, yet it is assuredly very ancient, as may be well inferred from its comparative purity of doctrine. Considering it, then, as a valuable fragment of antiquity, we shall insert here the passage to which we refer, as we find it in the first vol. of Mansi's Collection of the Councils of the Church, p. 98. letter E. copied from Ruffinus.

(d) 'Faith and love are the foundation of all goodness. For without faith no one can please God. Therefore Christ being risen, and ascended into heaven, the Holy Spirit being sent, and the knowledge of tongues conferred on the Apostles, as yet remaining together, every man declaring what he understood, they framed the Creed which the faithful Church now holds, in order that as they were about to depart from each other, they might preach this rule

(d) 'Fides enim et dilectio, totius bonitatis est fundamentum. Sine fide autem placere Deo nemo poterit. Christo itaque resurgente, et ascendente in cœlum, misso Sancto Spiritu, collata Apostolis scientia linguarum, adhuc in uno positi, symbolum, quod fidelis nunc tenet Ecclesia, unusquisque quod sensit dicendo, condiderunt, ut discedentes ab invicem, hanc regulam per omnes gentes prædicarent. Summam ergo totius fidei Catholicæ recensentes, in qua et integritas credulitatis ostenditur, unius Dei Omnipotentis (idest, Sanctæ Trinitatis) æqualitas declaratur, et mysterium incarnationis Filii Dei, qui pro salute humani generis a

through all nations. Therefore condensing the summary of the whole Catholic faith, in which the integrity of belief is shown, and the equality of the Omnipotent God (that is of the Holy Trinity) is declared, and the mystery of the incarnation of the Son of God, who, for the salvation of the human race, descending out of heaven from the Father, deigned to be born of a Virgin,—how he suffered death, how, being buried, he rose again, and in the flesh ascended into heaven, and sat at the right hand of the Father, how he should come to be our Judge, how he should bestow the remission of sins on those who were regenerate in holy baptism, and how there should be a resurrection of the human race in the same flesh to eternal life,—thus they taught. And this Creed the holy Apostles established among them, by the Holy Spirit.’

§ 4. Another ancient, although it be likewise an apocryphal authority, we find in the Apostolic constitutions, a work every way remarkable, and, whoever may have been its author, deserving an honorable place amongst the most interesting remains of Christian antiquity. The opinions of the learned differ as to the probable age of this work, but the year A. D. 300 is likely, on the whole, to be near the truth. The extract we have made is from the form pronounced by adult converts at the time of their baptism, seventh book, 42nd chapter. p. 523 of 1st vol. of Mansi’s Collection: and is in these words.

Patre de celo descendens, de Virgine nasci dignatus est, quoquo ordine, vel quando mortem pertulerit, quomodo sepultus surrexerit, et in carne ipsa celos ascenderit, ad dextramque Patris conserletur, iudex venturus sit, ac qualiter remissionem peccatorum sacro baptismo renatis contulerit, et resurrectionem humani generis in eadem carne in vitam aeternam futuram, sic docuerunt. Symbolum enim Græce, Latine collatio dicitur. Et hoc prædicti sancti Apostoli inter se per Spiritum sanctum salubriter (ut dictum est) condiderunt.’

(e) 'I believe and am baptised into one unbegotten, only true God Almighty, the Father of Christ, the Author and Maker of all things, from whom are all things, and in the Lord Jesus Christ his only begotten Son, the first born of every creature, begotten through the will of the Father, before the ages, not made, by whom all things were made in heaven and in earth, whether visible or invisible. Who in the last days descended from heaven, and took flesh of the holy Virgin Mary, lived holy in the world according to the laws of God and his Father, and was crucified under Pontius Pilate, and died for us, and after his passion, the third day, rose again from the dead for us, and ascended into heaven, and sitteth at the right hand of the Father, to come again at the consummation of the age, with glory to judge the quick and the dead, of whose kingdom there shall be no end. I am baptised also into the Holy Ghost, that is, the Comforter, who operated in all things from the beginning, who was afterwards sent to the Apostles according to the promise of our Lord and Saviour Jesus Christ,

(e) "Πιστεύω καὶ βαπτίζομαι εἰς ἓνα ἀγέννητον μόνον ἀληθινὸν Θεὸν παντοκράτορα τὸν πατέρα τῆς χριστεῖς κτίστην καὶ δημιουργὸν τῶν ἀπάντων· ἐξ οὗ τὰ πάντα καὶ εἰς τὸν κτίριον Γῆσιν, τὸν Χριστὸν τὸν μονογενῆ αὐτοῦ υἱόν, τὸν πρωτότοκον πάσης κτίσεως, τὸν πρὸ αἰώνων εὐδοκία τοῦ πατρὸς γεννηθέντα οὐ κτισθέντα· δι' οὗ τὰ πάντα ἐγένετο τὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς, ὁρατὰ τε καὶ ἀώρατα· τὸν ἐπ' ἑσχάτων ἡμερῶν κατελθόντα ἐξ οὐρανοῦ, καὶ σὰρκα ἀναλαβόντα· καὶ ἐκ τῆς ἁγίας παρθένου Μαρίας γεννηθέντα· καὶ πολιτευσάμενον ὁσίως κατὰ τοὺς νόμους τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ· καὶ στυρωθέντα ἐπὶ Ποντίου Πιλάτου καὶ ἀποθανόντα ὑπὲρ ἡμῶν· καὶ ἀναστάντα ἐκ νεκρῶν μετὰ τὸ παθεῖν τῇ τρίτῃ ἡμέρᾳ· καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ κατεσθέντα ἐν δεξιᾷ τοῦ πατρὸς· καὶ πάλιν ἐρχόμενον ἐπὶ συντελείᾳ τοῦ αἰῶνος μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος· βαπτίζομαι καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τοῦτέστι τὸν παράκλητον, τὸ ἐνεργῆσαν ἐν πᾶσιν τοῖς ἀπ' αἰῶνος ἁγίοις, ὅςπερ ἀποσταλεν καὶ τοῖς ἀποστόλοις παρὰ τοῦ πατρὸς κατὰ τὴν ἐπαγγελίαν τοῦ σωτῆρος ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, καὶ μετὰ τοὺς ἀποστόλους δὲ πᾶσι τοῖς πιστεύουσιν ἐν τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ εἰς· σαρκὸς ἀνάστασιν· καὶ εἰς ἄφεσιν ἁμαρτιῶν· καὶ εἰς βασιλείαν οὐρανῶν· καὶ εἰς ζωὴν τοῦ μέλλοντος αἰῶνος.

and after the Apostles, to all who believe in the holy and Catholic Church, in the resurrection of the flesh, and in the remission of sins, and in the kingdom of heaven, and in the life of the age to come.'

§ 5. We shall now turn to the Creed of the famous Origen, who may be placed about A. D. 230, a little later than Tertullian. (See the appendix to Bishop Pearson's Exposition of the Creed, p. 592 of the London ed. of 1832, where it is quoted from the translation of Rufinus.)

(f) 'Those things which are plainly delivered by the preaching of the Apostles, are the following:

'First, that there is one God who created and arranged all things, who caused all things to exist out of nothing, who from the first creature and condition of the world is the God of all the just, the God of Adam, Abel, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, the twelve Patriarchs, Moses and the Prophets: and that this God in these last days, as by his Prophets he had previously promised, sent our Lord Jesus Christ, first to call Israel, but secondly, to call the Gentiles after the unbelief of the people of Israel. This God, just and good, the Father of our Lord Jesus

Symbolum Origenis.

(f) Ex Prom. Op. *ὑπερ ἀρχῶν* interprete Rufino.

Species vero eorum, quæ per prædicationem Apostolicam manifeste traduntur, istæ sunt:

Primo, quod unus Deus est, qui omnia creavit atque composuit, quique ex nullis fecit esse universa. Deus a prima creatura et conditione mundi omnium justorum, Deus Adam, Abel, Seth, Enos, Enoch, Noe, Sem, Abraham, Isaac, Jacob. xii Patriarcharum, Moysis, et Prophetarum: et quod hic Deus in novissimis diebus, sicut per Prophetas suos ante promiserat, misit Dominum nostrum Jesum Christum, primo quidem vocaturum Israel, secundo verò Gentes post peritiam populi Israel. Ille Deus justus et bonus, Pater Domini nostri Jesu Christi, legem et prophetas et evangelia ipse dedit, qui et Apostolorum Deus est et veteris et novi Testamenti. Tum deinde quia Jesus Christus ipse qui venit, ante

Christ, himself gave the law, the Prophets, and the Gospel, who is the God of the Apostles, and of both the Old and the New Testament. Jesus Christ, who came in due time, was born of the Father before every creature. Who, after having ministered to the Father in the constitution of all things, (for by him all things were made,) in these last times, emptying himself, was made man: he became incarnate although he was God, and he who was God remained man. He assumed a body like our body, differing only in this, that he was born of the Virgin and the Holy Spirit. And as this Jesus Christ was born and suffered in truth, and not in appearance only, he died a common death, but truly he rose again from the dead; and having conversed with his disciples after his resurrection, he was taken up. Then they (the Apostles) announced that the Holy Spirit was associated with the Father and the Son in honor and dignity. Whether begotten or not, has not been plainly discerned. But these things are to be ascertained by investigating the Sacred Scriptures with all our power, and with a sagacious inquiry. And truly it is preached in the Churches that this Holy Spirit inspired each of the saints, whether Prophets or

omnem creaturam natus ex Patre est. Qui, cum in omnium conditione Patri ministrasset (per ipsum enim omnia facta sunt) novissimis temporibus seipsum exinaniens homo factus est; incarnatus est cum Deus esset, et homo mansit quod Deus erat. Corpus assumpsit nostro corpori simile, eo solo differens quod natum ex Virgine de Spiritu sancto est. Et quoniam hic Jesus Christus natus et passus est in veritate et non per imaginem, communi hac morte verè mortuus est: verè enim a mortuis resurrexit, et post resurrectionem conversatus cum discipulis suis assumptus est. Tum deinde honore ac dignitate Patri ac Filio sociatum tradiderunt Spiritum sanctum. In hoc non jam manifeste discernitur, utrum natus an innatus. Sed inquirenda jam ista pro viribus sunt de sacra Scriptura et sagaci perquisitione investiganda. Sane quod iste Spiritus sanctus unumquemque sanctorum vel Prophetarum vel Apostolorum inspiravit,

Apostles, and that there was none other in the ancients, or in those who were inspired at the coming of Christ. Finally, after that the soul, possessing its proper life and substance, departs out of this world, an award according to its merits awaits it ; either it will possess the inheritance of eternal life and felicity, if its actions secure this to it, or it will be delivered into punishment, and into eternal fire if the guilt of its wickedness has turned it that way : but there will also be a time for the resurrection of the dead, when this body which is sown in corruption shall arise in incorruption, and what is sown in ignominy shall arise in glory. And this likewise is delivered in ecclesiastical preaching, that every rational soul possesses the freedom of the will,' &c.

§ 6. Next after Origen, we may place the 1st Council of Antioch, which assembled A. D. 266 on account of the heresy of Paul of Samosata. Eusebius saith of him, (see his Eccles. Hist. Book 7. Ch. 27. Rev. Mr. Cruse's translation p. 302) that he "entertained low and degrading notions of Christ, contrary to the doctrine of the Church, and taught that he was in nature but a common man."

We shall cite but a single paragraph on the Deity of Christ, from the long and eminently Scriptural epistle of the Fathers of this Council, addressed to Paul before he

et non alius spiritus in veteribus, aliud verò in his qui in adventu Christi inspirati sunt, manifestissimè in ecclesias prædicatur. Post hæc jam quod anima substantiam vitamque habens propriam, cum ex hoc mundo discesserit, et pro suis meritis dispensabit, sive vite æternæ ac beatitudinis hereditate potitura, si hoc ei sua gesta præstiterint; sive igne æterno ac suppliciiis mancipanda, si in hoc eam seclerum culpa detorserit: sed et quia erit tempus resurrectionis mortuorum, cum corpus hoc, quod in corruptione seminatur, surget in incorruptione, et quod seminatur in ignominia, surget in gloria. Est et illud definitum in ecclesiastica prædicatione, omnem animam rationabilem esse liberi arbitrii, &c.

was deposed, as we shall have occasion to quote it again in a subsequent chapter. Our present extract is from Mansi Concil. Tom. 1. p. 1037. as follows :

(g) ‘ But the Son who is with the Father, is truly God and Lord of all created things, who, being sent from heaven by the Father, and having assumed flesh, was made man. Wherefore, in his body, taken from the Virgin, *dwelt all the fulness of the Godhead bodily*, for it was unchangeably united to the Divinity, and Deified. For which cause the same Jesus Christ was predicted to be both God and man in the law and the Prophets, and he is believed truly to be God by the whole Church under heaven, who *emptied himself, though he was equal with God, and became a man of the seed of David, according to the flesh.*’ This extract is sufficient to demonstrate the perfect unity of doctrine, in accordance with the other Creeds of the Primitive Church.

§ 7. The next exposition of the Primitive faith is derived from the celebrated Gregory, Bishop of Neocæsarea, surnamed Thaumaturgus, (see Mansi, 1 vol. p. 1030,) and is as follows, viz.

(h) ‘ There is one God, the Father of the living Word, the guiding wisdom, and the everlasting power and image : the perfect begetter of the perfect begotten, the Father of

(g) Τον δὲ υἱὸν παρὰ τῷ πατρὶ ὄντα Θεὸν μὲν καὶ κτίριον τῶν γεννητῶν ἁπάντων ὑπὸ δὲ τοῦ πατρὸς ἀποσταλέντα ἐξ οὐρανῶν, καὶ σαρκωθέντα ἐν ἡνθρωπικῇν· διόπερ καὶ τὸ ἐκ τῆς παρθένου σῶμα χωρῆσαν πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς τῇ θεότητι ἀτρέπτως ἦνται, καὶ τεθεοποιῆται· οὐ χάριν ὁ αὐτὸς Θεὸς καὶ ἄνθρωπος Ἰησοῦς Χριστὸς προεφητεύετο ἐν νόμῳ καὶ προφῆταις, καὶ ἐν τῇ ἐκκλησίᾳ τῇ ὑπο τὸν οὐρανὸν πασῇ πεπιστευταί Θεὸς μὲν κενώσας ἑαυτοὶ ἀπο τοῦ εἶναι ἴσα Θεῷ ἄνθρωπος δὲ, καὶ ἐκ σπέρματος Δαβὶδ το κατὰ σαρκά.

(h) Εἷς Θεὸς πατὴρ λόγου ζῶντος, σοφίας ὑπερβάτης, καὶ δυνάμεως, καὶ χαρακτῆρος αἰδίου τέλειος τελείου γεννητῶν· πατὴρ υἱοῦ μονογενοῦς· εἷς

which is set forth as having assembled in the year A. D. 314, soon after the conversion of the emperor Constantine. The passage is as follows. (See Mansi's Councils, 2 vol. p. 472.)

(i) 'It was decreed that if any one came to the Church from the heretics, they should examine him in the Creed, and if they found that he had been baptized in the Father the Son, and the Holy Ghost, he should only have hands laid upon him that he may receive the Holy Ghost. But if, on being interrogated, he does not answer this Trinity, he should be baptized.'

This Canon clearly shows the regard paid to the Creed, and the established custom of appealing to it as the standard of the Christian faith, at a period only two centuries from the death of St. John.

§ 9. Another interesting statement of the Primitive Creed is that which Eusebius, Bishop of Cesarea, made in his public epistle addressed to his Diocese after the final decree of the Council of Nice, in which he explains his reasons for adopting the word consubstantial. The passage to which we refer is as follows. (See Mansi's Councils 2 vol. p. 914, letter C.)

(k) 'As we received it from the Bishops who preceded us, when the foundations of the faith were first placed in our minds, as we heard it when we were washed in the laver of baptism, as we learned it from the Divine Scrip-

(i) "—placuit ut si ad ecclesiam aliquis de hæresi venerit, interrogent eum symbolum, et si perviderint eum in Patre, et Filio, et Spiritu sancto esse baptizatum, manus ei tantum imponatur, ut accipiat Spiritum sanctum. Quod si interrogatus non responderit hanc trinitatem, baptizetur.

(k) Καθὼς παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ πρώτῃ κατηχήσει, καὶ ὅτε τοῦ λειτροῦν ἐλαμβάνομεν, καὶ καθὼς ἀπὸ τῶν θείων γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν τῷ πρεσβυτερίῳ ἐν αὐτῇ τῇ ἐπισκο-

tures, and as, when we discharged the office of presbyter and obtained the episcopate, we believed and taught, even so now believing, we make known our faith, which is this :

‘ We believe in one **God** the Father Almighty, the Creator of all things visible and invisible : and in one **Lord Jesus Christ**, the Word of God, God of God, light of light, life of life, the only begotten Son, the first born of every creature, begotten of his Father before all ages, by whom all things were made, who for our salvation was incarnate, and conversed among men, who suffered and rose again the third day, and ascended to the Father, and who shall come again in glory to judge both the quick and the dead. We believe also in one **Holy Ghost**, truly the Holy Ghost, as our Lord when he sent his disciples to preach. said, Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Which doctrines we affirm that we hold and have held and are ready to insist on this faith, even unto death, denouncing an anathema against every impious heresy.’

§ 10. Having these distinct and unquestionable proofs

πρὸς ἐπισημοῦς τε καὶ ἰδιόδοκους, οὕτως καὶ τοῖς πιστεύοντες τὴν ἡμετέραν
πιστὶν ὑμῖν προαναφέρουσαν· ἔστι δὲ αὕτη.

Πιστεύομεν εἰς ἕνα Θεόν· τὰ πάντα τὰ κτίοντα, τὸ ἐν τῷ αἰσθητῶν ὄρατῶν
τε καὶ ἀόρατον καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, τὸ ἐν τοῦ Θεοῦ λόγον
Θεόν· ἐκ Θεοῦ· ἁγίον ἐκ ἁγίου, ἀληθινὸν ἐκ ἀληθούς, τὸ ἐν μορφῇ, πρεσβυτάτον
πάντος χρόνου, τὸ ἐν τῷ αἰσθητῶν ἀδύνατον ἐκ τοῦ ἀπαιρέτου γεννημένον, δι’ οὗ
καὶ ἔγενετο τὰ πάντα· πρὶν δὲ τὴν γενέσθαι σαρκωθεῖντα, καὶ ἐν
ἀνθρώπῳ τοῖς τοῖς αἰσθητοῖς, καὶ πάσῃ καὶ ἀσάφῃ τῇ τριτῇ ἡμέρᾳ,
καὶ ἀνέθις τῶν τοῖς αἰσθητοῖς, καὶ ἔξωτα τῶν ἐν δόξῃ κρείττει ζωῆς
καὶ τέχνης· πιστεύομεν καὶ εἰς ἕνα πνεῦμα ἅγιον, ἀληθινόν πνεῦμα ἅγιον,
καθὼς καὶ ὁ κύριος ἡμεῶν· τὸ ἐν τῷ αἰσθητῶν τῶν αὐτῶν μαθητῶν,
ἐν τῷ πνεύματι ὁμιλοῦντες τὰς αἰνέσεις τῶν ἁγίων, βασιλεύοντες αὐτοῖς εἰς
τὸ ὄρατον τε καὶ ἀόρατον, καὶ ἐν τῷ αἰσθητῶν καὶ ἀόρατον πνεύματος· περὶ ὧν καὶ
διακηρύσσονται αἱ αἰνέσεις, καὶ αἱ αἰνέσεις, καὶ πάντων οὕτως ἐκχέσθαι
καὶ ὡς θανάτῳ τῶν τοῖς αἰσθητοῖς τῆς πίστεως, ἀναθεματίζοντες
πάντας ἁθροῦς αἵρεσιν.

of the existence and substantial unity of the Creed, prior to the conversion of the Emperor Constantine, we pass on to the celebrated formulary decreed by the Council of Nice, A. D. 325, which was more precise than the others on the great point of Christ's Divinity, on account of the newly broached heresy of Arius. It will be evident, however, that it does not differ at all from what has already been cited, being, indeed, only intended to enlarge upon and guard that fundamental doctrine which appears more or less prominent in them all. It may be found in various authors—Athan. in Epist. ad Jovian. Socrat. l. 5. Theod. l. 12. Mansi Concil. tom. 2. p. 666. Rufin. appendic. ad hist. Euseb. lib. 1. c. 6.—and is as follows, viz.

(1) 'We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ the Son of God, the only begotten of the Father, that is, of the Substance of the Father: God of God, light of light, very God of very God, begotten not made, consubstantial with the Father, by whom all things were made which are in heaven and in earth. Who for us men, and for our salvation, descended, and was incarnate, and made man; he suffered, and the third day he rose again, and ascended into heaven: and he shall come again to judge the living and the dead. And in the Holy Ghost. But those who say that there was a time when the Son of God was not, and that before

(1) Πιστεύομεν εἰς ἕνα Θεόν, πατέρα παντοκράτορα, παντὶν ὁρατῶν τε καὶ ἀορατῶν ποιητὴν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστόν, τοῦ ἰσίου τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς. Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινῶ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς· τὸν δι' ἡμῶν τε καὶ ἀνθρώπων, καὶ διὰ τῶν ἡμετέρων σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα· παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς· καὶ ἐρχόμενον

he was born he was not, and that he was made of those things which are not, or who say that he is of any other substance or essence, or that he is created, or mutable, or convertible, all such the Apostolic and Catholic Church doth anathematize.’

§ 11. In connexion with the Nicene Creed, we shall next insert the celebrated symbol so well known by the name of the Athanasian Creed, which was published at Rome, A. D. 340. Athanasius, its reputed author, distinguished himself greatly in the Council of Nice: he was afterwards Bishop of Alexandria, and his talents and his life were chiefly devoted to the defence of the truth against the Arian heresy. His Creed is found in the 2nd vol. of his works, p. 31. (Ed. Colon. A. D. 1686.) But we quote from the 2nd. vol. of Mansi’s Councils, p. 1354. which is more accurate: and the English translation which

πάλιν χεῖραι ῥυττάς καὶ τεχνούς· καὶ εἰς τὸ πιστεῖν τοῦ ἁγίου πνεύματος λέγοντας· ἢ τότε οὐκ ἦν, καὶ πρὸ γεννηθῆναι οὐκ ἦν, καὶ ὅτι ἐκ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἰσχυρῶς καὶ ἀσθενείας ἢ ἀδιαφόρου καὶ ὁμοειδέος, ἢ ἡλικίας, ἢ ἀλλοιοτήτος, ἢ ἡλικίας τῶν χρόνων τοῦ Θεοῦ· τοῖς τοῖς ἀνθρώποις, καὶ ἀποδοῦναι ἐκζητοῦν.

As the Nicene Creed is a formulary of such peculiar importance, it may be interesting to some of our readers to have a Latin version, which we add accordingly, from Ruffinus.

‘Credimus in unum Deum, Patrem omnipotentem, omnium visibilium et invisibilium factorem. Et in unum Dominum Jesum Christum Filium Dei, ex Patre natum unigenitum, id est ex substantia Patris; Deum ex Deo, lumen ex lumine, Deum verum ex Deo vero; natum non factum, consubstantiali Patri, per quem omnia facta sunt, et quæ in cælo et quæ in terra. Qui propter nos homines, et propter nostram salutem descendit, et incarnatus est, et homo factus, passus est, et resurrexit tertia die: et ascendit in cælos: et iterum venturus est judicare vivos et mortuos. Et in Spiritum Sanctum. Eos autem qui dicunt: Erat aliquando quando non erat, et ante quam nasceretur, non erat, et quia ex iis quæ non sunt, factus est: aut ex alia substantia vel essentia dicunt esse, vel creatum, vel mutabilem vel convertibilem filium Dei; anathematizat catholica et Apostolica ecclesia.’

we use is taken from the Common Prayer Book of the Church of England, since it was thought expedient, at the time when our own branch of the Church established a distinct organization, to exclude the Athanasian Creed from our Liturgy, on account of the strong objection expressed to the damnatory clauses with which it commences and concludes. In all other respects its doctrine is held to be unquestionable. It is as follows :

(in) ‘ Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep whole and undefiled ; without doubt he shall perish everlastingly.

And the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one ; the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

(m) Οστις ἂν βούληται σωθῆναι, πρὸ πάντων χρὴ κρατεῖν τὴν καθολικὴν πίστιν.

Ἦν εἰ μὴ ἰς ἕνα σὺν και ἀμώμητον τηρήσειεν, ἄνευ διαγμῶς εἰς τὸν αἰῶνα ἀπολείται.

Πίσις δὲ καθολικὴ αὕτη ἐστίν, ἵνα ἕνα Θεὸν ἐν Τριάδι, καὶ Τριάδα ἐν μονάδι σεβόμεθα.

Μητε συγχίοντες τὰς ὑποστάσεις, μήτε τὴν ἡσὶαν διαχωρίζοντες.

Ἀλλή γὰρ ἐστίν ἡ ὑπόστασις τοῦ πατρὸς, ἄλλη τοῦ υἱοῦ καὶ ἄλλη τοῦ ἁγίου πνεύματος.

Ἀλλὰ πατὴρ καὶ υἱοῦ καὶ ἁγίου πνεύματος μία ἐστίν ἡ Θεότης, ἴση ἡ δόξα σὺν αἰδίοις ἡ Θεότης.

Ὁ ὡς ὁ πατήρ, τοιοῦτος καὶ ὁ υἱος, τοιοῦτοι καὶ τὸ πνεῦμα τὸ ἅγιον.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet there are not three eternals, but one eternal.

As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet there are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet there are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet there are not three Lords, but one Lord.

Ἄκτιστος ὁ πατήρ, ἄκτιστος ὁ υἱὸς ἄκτιστον καὶ τὸ πνεῦμα τὸ ἅγιον.

Ἀκατάληπτος ὁ πατήρ, ἀκατάληπτος ὁ υἱὸς, ἀκατάληπτον τὸ πνεῦμα τὸ ἅγιον.

Ἀιώνιος ὁ πατήρ, αἰώνιος ὁ υἱὸς, αἰώνιον τὸ πνεῦμα τὸ ἅγιον.

Καὶ γὰρ οὐ τρεῖς αἰῶνες, ἀλλ' εἰς αἰώνιος.

Ὡς οὖν οὐ τρεῖς ἄκτιστοι οὐδὲ τρεῖς ἀκατάληπτοι, ἀλλ' εἰς ἄκτιστος, καὶ εἰς ἀκατάληπτος.

Ὁμοίως παντοδύναμος ὁ πατήρ, παντοδύναμος ὁ υἱὸς, παντοδύναμον τὸ πνεῦμα τὸ ἅγιον.

Καὶ γὰρ οὐ τρεῖς κύριοι, ἀλλ' εἰς ἑστὶ κύριος.

Ὅτι ὡς ἴδιαν μίαν ἐκκλησίαν ἀποφασίσαι Θεὸν καὶ κύριον ὁμολογεῖν τῇ Χριστιανικῇ ἀληθείᾳ βιάσασθαι οὔτω τρεῖς Θεοὺς, ἢ τρεῖς Κυρίους λέγειν τῇ καθολικῇ εὐσεβείᾳ κωλύμεθα.

Ὁ πατήρ ὅτι οὐδεὶς ἐστίν, οὔτε ποιητὴς, οὔτε κτιστὴς, οὔτε γεννητὴς.

Ὁ υἱὸς ἀπὸ τοῦ πατρὸς μόνος ἐστίν, οὐ ποιητὴς, οὐ κτιστὴς, ἀλλὰ γεννητὴς ἐκ τοῦ πατρὸς,

τὸ πνεῦμα τὸ ἅγιον ἀπὸ τοῦ πατρὸς οὐ ποιητὴν, οὐ κτιστὴν, οὐ γεννητὸν ἀλλ' ἐκπορευόμενον.

For like as we are compelled by the Christian verity, to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholic religion to say, There be three Gods or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other ; none is greater or less than another.

But the whole three Persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation that

Ἕίς οὖν ἐστὶ πατήρ, οὐ τρεῖς πατέρες· εἷς υἱός, οὐ τρεῖς υἱοί· ἐν πνεύμα ἁγίῳ, οὐ τρία πνεύματα ἁγία.

Καὶ ἐν ταύτῃ τῇ Τριάδι οὐδὲν πρότερον, ἢ ὕστερον, οὐδὲ μείζον, ἢ ἔλαττον, ἀλλὰ πᾶσαι αἱ τρεῖς ἀποστάσεις συναῖδιοι εἰσὶν ἑαυταῖς καὶ ἴσαι.

Ὅντω κατὰ πάντα, καθὼς εἴρηται, καὶ τὴν μονάδα ἐν Τριάδι, καὶ Τριάδα ἐν μονάδι σεβόμεθα.

Ὁ οὖν βεβλόμενος σωθῆναι, οὕτω περὶ τῆς ἁγίας Τριάδος φρονεῖτω.

Πλην ἀναγκαῖόν ἐστιν πρὸς αἰώνιον σωτηρίαν, ὅπως καὶ τὴν σαρκωσιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁρθῶς πιστεύσῃ.

Ἔστι γὰρ πιστις ὁρθή, ἵνα πιστεύωμεν καὶ ὁμολογῶμεν, ὅτι ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ τοῦ Θεοῦ υἱός, Θεὸς καὶ ἄνθρωπος ἐστὶ.

Θεὸς ἐκ τῆς οὐσίας τοῦ πατρὸς προ αἰώνων γεννηθεὶς, καὶ ἄνθρωπος ἐκ τῆς οὐσίας τῆς μητρὸς ἐν τῷ αἰῶνι τεχθεὶς.

he also believe rightly the incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.

God, of the Substance of the Father, begotten before the world, and man, of the substance of his Mother, born in the world;

Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead, and inferior to the Father as touching his manhood.

Who although he be God and man, yet he is not two, but one Christ.

One; not by conversion of the Godhead into flesh, but by taking of the manhood into God.

One altogether, not by confusion of substance, but by unity of Person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of

Τέλειος Θεός, και τέλειος άνθρωπος ἐκ ψυχῆς λογικῆς και ανθρωπίνης σαρκος υφισταμενος.

Γενος τοῦ πατρὸς κατὰ τὴν θεότητα, ὡς τὸν τοῦ πατρὸς κατὰ τὴν ἀνθρωπότητα.

Ὁς ὁ και ανθρωπος και Θεός, ὡς, ὁ δὲ ὁ Θεός ὡς ὁ καὶ ὁ Χριστός.

Ἦς δὲ οὐ τὴν τῆς θεότητος οὐ σαρκος, ἀλλὰ ἡγεῖται τῆς ἀνθρωπότητος εἰς Θεόν.

Ἦς ὁμοῦς οὐ σὺν, ὡς τῆς θεότητος, ἀλλ' ὁμοῦς τῆς ἀνθρωπότητος.

Καὶ ὡς οὐ ἡ ψυχὴ οὐ καὶ ἡ σὰρξ εἰς τὴν ἀνθρωπότητα, ἀλλ' ὁ Θεός και ανθρωπος ὡς ὁ καὶ ὁ Χριστός.

Ὁς ἐκείνους δὲ τὴν τῆς ἑαυτοῦ σαρκος, κατέβηκεν εἰς ἅδην, ἀνστήτην καὶ ἠμύνθη τῷ νεκρῷ.

Ἀνέβηκεν εἰς τοὺς οὐρανοὺς, κατέβηκεν ἐκ δεξιῶν τοῦ Θεοῦ και πατρὸς παντοκράτορος· ὅθεν ἔχει κατὰ ἰσχύος και ἐκείνους.

the Father, God Almighty, from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire.

'This is the Catholic faith, which, except a man believe faithfully, he cannot be saved.'

§ 12. The next formulary that we shall insert, does not stand in precise chronological order, but as it is almost identical with that which we have inherited from the Church of England, we place it in connexion with the last. It was set forth by the first Council of Constantinople, assembled by the Emperor Theodosius, A. D. 381, in consequence chiefly of the heresy of Macedonius, who denied the Divinity of the Holy Spirit. It does not vary substantially from the Creed of the Council of Nice, but is much more full and particular with regard to the Third Person of the Trinity. Between it and the version retained in our Book of Common Prayer, there are a few slight verbal differences, the only important distinction being in the article of the procession of the Holy Ghost which is here said to be from the Father, but which was afterwards enlarged by stating that the Divine Agent proceeds from the Father AND THE SON. We insert this Creed in full, as it is found in Mansi's Councils, 3 vol. p. 566. with a double translation.

Θὴ τη παρσσία παιτες οἱ ἄνθρωποι παρσίζονται μετὰ τῶν σωματων αὐτων, καὶ ἀποδώσιν ἐξ ἰδίων ἔργων τὴν ἀπολογία.

Καὶ οἱ τὰ ἀγαθὰ πράξαντες πορεύονται εἰς ζωὴν αἰώνιον, οἱ δὲ τὰ φαυλὰ εἰς το πύρ το αἰώνιον.

Αὕτη ἐστὶν ἡ καθολικὴ πίστις, ἣν εἰ μὴ εἰς ἕνατος ἐκ πίστεως βεβαίως πιστεύσει, σωθῆναι οὐ δύνησεται.

(n) 'We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible : And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds ; God of God, Light of Light, very God of very God, begotten, not made ; of one Substance with the Father, by whom all things were made ; who for us men, and for our salvation, **came** down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and crucified also for us, under Pontius Pilate ; he suffered and was buried, and the third day he rose again according to the Scriptures, he ascended into heaven, he sitteth on the right hand of the Father ; from whence he shall come again with glory, to judge the quick and the dead : of whose kingdom there shall be no end. We believe in the Holy Ghost, the Lord and Giver of Life, proceeding from the Father, and with the Father and the Son, to be worshipped and glorified ; who spake by the prophets. And (we believe) one holy catholic and apostolic Church : we acknowledge one baptism for the remission of sins ; we

(n) *Ἡστιστομένης ἐνς τὴν θεῶν τὰ πάντα καὶ ἀόρατα, καὶ τὴν τὴν οὐρανὸν καὶ γῆν, ἀόρατον τε πάντα καὶ ἀόρατον καὶ ἐνς τὴν κατὰ τὴν ἐκκλησίαν Χριστὸν τοῦ υἱοῦ τοῦ θεοῦ τοῦ μονογενοῦ, τοῦ ἐκ τοῦ πατρὸς γεννηθέντος ἀπὸ τῆς αἰωνίου, πρὸς τὸν πατέρα, θεοῦ ἀληθινοῦ ἐκ θεοῦ ἀληθινοῦ, γεννηθέντος οὐ ποιηθέντος, ὁμοούσιον τῷ πατρὶ, δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τῆς ἡμετέρας σωτηρίας καταβάντα ἐκ τοῦ οὐρανοῦ, καὶ ἀνθρωπίνην ἐκ τῆς πατρὸς ἀγίης ἐκ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα· σταυρωθέντα τε τῆς ἡμέρας ἐν Πόντῳ Πιλάτῳ, καὶ παθόντα καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθήμενον ἐκ δεξιῶν τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι τὰς ἐκκλησίας καὶ τὰς ἐχθρούς· οὗ τῆς βασιλείας οὐκ ἔστι τέλος· καὶ ἐνς τὸ μένειν τὸ ἀγιόν, τὸ χριστόν, τὸ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορεύμενον, τὸ σὺν πατρὶ καὶ τῷ ἀνατροπικτικῷ καὶ συνδουλῶν, τὸ λαλοῦν διὰ τῶν προφητῶν· ἐνς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικήν*

expect the resurrection of the dead, and the life of the world to come. Amen.'

§ 13. From the works of Hilary, the Bishop of Poitiers, who is said to have flourished, according to Cave and Lardner, about the year A. D. 350, we extract some other formularies, which will serve still further to demonstrate the unity of the faith. See his Book 'De Synodis, adversus Arianos.' p. 367. the Paris ed. of A. D. 1652.

Exposition of the faith set forth at Antioch by ninety seven bishops, in consequence of one of them falling under suspicion of heresy.

(o) 'According to the evangelic and apostolical tradition, we believe in one God, the Father Almighty, maker and preserver of all things, from whom are all things: and

*ἐκκλησίαν ὁμολογοῦμεν ἐν βαπτισμᾷ εἰς ἄφεσιν ἁμαρτιῶν προσδοκομένῃ
ἀναστῆναι νεκρῶν, καὶ ζῶην τῷ μέλλοντι αἰώνι. Ἀμήν.*

(n) Credimus in unum Deum, Patrem Omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, filium Dei unigenitum, ex Patre natum ante omnia sæcula, Deum ex Deo, lumen ex lumine, Deum verum ex Deo vero; natum, non factum, homoousion Patri, hoc est, ejusdem cum Patre substantiæ; per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu sancto, ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus: et tertia die resurrexit secundum scripturas; ascendit in cœlos, sedet ad dexteram Patris: inde venturus est cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Credimus in Spiritum sanctum, dominum et vivificantem, ex Patre procedentem, et cum Patre et Filio adorandum et conglorificandum: qui locutus est per prophetas. Et unam sanctam Catholicam et apostolicam ecclesiam. Confitemur unum baptismum in remissionem peccatorum. Expectamus resurrectionem mortuorum, et vitam futuri sæculi. Amen.

(o) 'Consequenter evangelicæ et apostolicæ traditioni credimus in unum Deum, patrem omnipotentem, cunctorum quæ sunt aedificatorem et factorem et provisorem, ex quo omnia; et in unum Dominum Jesum Christum filium ipsius unigenitum Deum, per quem omnia, qui generatus

in one Lord Jesus Christ his Son, the only begotten Deity, by whom are all things, who was generated of the Father, God of God, all of all, one of one, perfection of perfection, king of king, Lord of Lord, the word, wisdom, life, true light, true way, resurrection, shepherd, door, the inconvertible and unchangeable image of the Divine essence and power and glory : the first born of every creature, who was always in the beginning with God, the Word of God according to what is written in the Gospel : *And the Word was God*, by whom all things were made and in whom they consist, who, in these last days, descended from above, and was born of the Virgin according to the Scriptures, and was made a lamb to be a Mediator of God and men, the predestined leader of our faith and life, since he said, 'For I have not descended from heaven that I should do my own will but the will of him that sent me.' Who suffered and arose for us the third day and ascended into heaven, and sitteth on the right hand of the Father, and shall come again with glory to judge the quick and the dead. And in the Holy Ghost, who is given for the consolation, and

est ex Patre ; Deum ex Deo, totum ex toto, unum ex uno, perfectum de perfecto, regem de rege, Dominum de Domino, verbum, sapientiam, vitam, lumen verum, viam veram, resurrectionem, pastorem, januam, inconvertibilem et incommutabilem divinitatis essentialique et virtutis et gloriæ imaginem, primum edum totius creaturæ, qui semper fuit in principio apud Deum verbum Deus, juxta quod etiam est in Evangelio : Et Deus erat verbum, per quem omnia facta sunt, et in quo omnia constant, qui in novissimis diebus descendit de summis, et natus est ex virgine secundum Scripturas, et agnus factus est mediator Dei et hominum, prædestinatus fidei nostræ et dux vitæ, dixit quippe : Non enim descendi de cælo ut facerem voluntatem meam, sed voluntatem ejus qui me misit. Qui passus est, et resurrexit pro nobis tertiâ die et ascendit in cælos et sedet in dextera patris, et iterum venturus cum gloria judicare vivos et mortuos. Et in sanctum Spiritum, qui in paraclesin et sanctificationem et consummationem credentibus datus est, juxta quod Dominus Jesus Christus ordinavit discipulis dicens : Pergite, et

sanctification, and perfecting of the faithful, according to that which the Lord Jesus Christ ordained to his disciples, saying, Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. And verily those things (sc. attributes) which are manifest of the Father, are truly of the Father and are certain of the Son: and those which are truly of the Son are known of the Holy Ghost, and are truly of the Holy Ghost. And these are not simply names, nor idle propositions, but signifying accurately the proper substance, and order, and glory of each of the (Persons) named, so that they are in subsistence three, but by consonance one. Having therefore the faith from the beginning, and preserving it even to the end, in the sight of God and of Christ, we anathematize every wicked and heretical sect: and if any one teaches otherwise than the wholesome and right faith of the Scriptures, saying that there was either time, or space, or age, or present, or past, before the Son was generated, let him be anathema: and if any one says that he was a Son by condition, as if it were only by condition; or that his nativity was like other nativities: or that the production of him was like the other productions, and not as the sacred Scriptures have delivered the several articles above mentioned:

docete universas gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti. Manifesta utique patris, verè patris certaque filii, verè filii, notaque Spiritus sancti, verè Spiritus sancti, hisque nominibus non simpliciter, neque otiosis propositis, sed significantibus diligenter propriam uniuscujusque nominatorum substantiam et ordinem et gloriam, ut sint quidem per substantiam tria, per consonantiam verò unum. Hanc ergo habentes fidem, et ab initio et usque in finem habituri in conspectu Dei et Christi, omnem haereticam pravam sectam anathematizamus; et si quis praeter salubrem Scripturarum et rectam fidem docet, dicens aut tempus, aut spatium, aut saeculum, aut esse, aut fuisse prius quam generaretur filius, anathema sit: et si quis filium conditionem dicit, quemadmodum unam conditionem, aut nativitatem, sicut sunt nativita-

and if any one teaches otherwise, or preaches otherwise than we have received it, let him be anathema. For we truly and with reverence believe and follow all things which are delivered to us by the Prophets and Apostles in the Divine Scriptures.'

§ 14. Another profession of the faith extracted from the same author, p. 370. claims peculiar attention, on account of the vast extent of the Christian Church which was represented by the Council. It is in these words.

(p) 'We, the Sacred Council assembled together in Sardis, from the various provinces of the East, from Thebes, Egypt, Palestine, Arabia, Phœnicia, Coelo Syria, Mesopotamia, Cilicia, Cappadocia, Pontus, Paphlagonia, Galatia, Bythynia, the Hellespont, Asia, the two Phrygiæ, Pisidia, Pamphylia of the Cyclades, Caria, Lydia, Europe, Thrace, Emimontum, Massylia with Mysia, and the two Pannonias, have set forth this faith. We believe in one God, the Father Almighty, Creator and Maker of all things, from whom all paternity in heaven and in earth is named. We also believe in his only begotten Son, our Lord Jesus Christ, who was begotten of his Father before all worlds, God of God, light of light, by whom all things were made

tes: aut factionem sicut sunt facturæ, non sicut divine Scripturæ tradiderunt singula quæquæ superius dicta: et si quis aliud docet, aut evangelizat præter quod accepimus, anathema sit. Nos enim omnibus quæ divinis Scripturis tradita sunt a prophetis et apostolis, verè et cum timore et credimus et sequimur.'

(p) 'Sancta Synodus in Sardica congregata ex diversis provinciis Orientalium partium, Thebaida, Egypto, Palestina, Arabia, Phœnicie, Syria Coele, Mesopotamia, Cilicia, Cappadocia, Ponto, Paphlagonia, Galatia, Bythynia, Hellesponto, Asia, Phrygiis duabus, Pisidia, Cycladum insularum Pamphylia, Caria, Lydia, Europa, Thracia, Emimonto, Massylia cum Mysia, Pannoniis duabus hanc exposuimus fidem. Credimus in unum Deum Patrem omnipotentem creatorem et factorem universorum, ex quo omnis paternitas in cœlo et in terra nominatur. Credimus

whether they are in the heavens or in the earth, visible and invisible, who is the true word, and wisdom, and power, and life, and light; and who in these last days was incarnate for us, born of the holy Virgin, who was crucified, dead and buried, he rose from the dead the third day, and was received into heaven and sitteth on the right hand of the Father, and he shall come again to judge the quick and the dead, and render to every man according to his works. Whose kingdom shall remain without ceasing through the vast eternity, for he not only sitteth on the right hand of the Father, in the present age, but shall also sit there hereafter. And we believe in the Holy Ghost, that is, the Comforter, whom having promised to the Apostles, he sent to teach them after his return into heaven, and to remind them of all things, by whom the souls are sanctified which sincerely believe in him. We believe also in the Holy Church, in the remission of sins, and in life eternal. But those who believe that the Son of God was made from nonexistence, or that he was of any other substance and not of God, and that there was a time or period

et in unigenitum ejus filium Dominum nostrum Jesum Christum, qui ante omnia saecula ex patre genitus est, Deum ex Deo, lumen ex lumine, per quem facta sunt omnia, et quae in caelis et quae in terra, visibilia et invisibilia, qui est verbum et sapientia et virtus et vita et lumen verum; et qui in novissimis diebus propter nos incorporatus est, natus ex sancta virgine, qui crucifixus, et mortuus est sepultus, resurrexit ex mortuis tertia die, et receptus est in caelo, et sedet in dextera patris, venturus judicare vivos et mortuos, et reddere unicuique secundum opera ejus. Cujus regnum sine cessatione permanet in immensa saecula. Sedet enim in dextera patris non solum in hoc saeculo, sed etiam in futuro. Credimus et in Spiritum sanctum, hoc est Paracletum, quem promittens apostolis, post reditum in caelos, misit docere eos, ac memorari omnia, per quem et sanctificantur sinceriter in eum credentium animae. Credimus in sanctam ecclesiam, in remissionem peccatorum, in vitam aeternam. Eos autem qui credunt de non extantibus esse filium Dei, vel, ex alia substantia et non ex Deo, et quod erat aliquando tempus aut saeculum

when he existed not, the holy and Catholic Church holds to be aliens. So likewise, those who say that there are three Gods, or that Christ is not God, and that before the ages he was neither Christ nor the Son of God, or that he himself is at once the Father, the Son, and the Holy Ghost, or that the Son could not be born, or that the Father did not beget the Son by his council and will, all these the holy Catholic Church doth anathematize.*

§ 15. From the Catechetical discourses of Cyril, the celebrated Bishop of Jerusalem, about A. D. 345, the Creed of that Church has been collected. (see his works, Paris ed. of 1720. p. 81.) and is in the following form.

(q) 1. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

2. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, the true God by whom all things were made.

3. Who came in the flesh, and was made man of the Virgin and the Holy Spirit.

4. Crucified and buried.

*quando non erat: alienes novit sancta et catholica ecclesia. Scilicet et eos qui dicunt, tres esse Deos, vel Christum non esse Deum, et ante secula, neque Christum, neque filium eum esse Dei, vel eum ipsum esse patrem et filium et Spiritum sanctum, vel innascibilem filium, vel quoddam neque consilio neque voluntate pater genuerit filium: anathematizat sancta et catholica ecclesia.**

(q) α. Πιστεύομεν ἐν ἑνὶ Θεῷ, πατρὶα παντοκράτορα· ποιητῇ οὐρανοῦ καὶ γῆς, ἀρατῶν τε πάντων καὶ ἀορατῶν.

β. Καὶ ἐν ἑνὶ Κυρίῳ Ἰησοῦ Χριστῷ, τῷ ὡς ἱσίου τοῦ Θεοῦ τοῦ μονογενοῦ, τοῦ ἐκ τοῦ πατρὸς γεννηθέντα Θεὸν ἀληθινόν, προ πάντων αἰώνων· δι' οὗ τὰ πάντα ἐγένετο.

γ. Ὁ ἐν σαρκὶ παραγεγόμενον, καὶ ἐνανθρωπήσαντα ἐκ παρθένου καὶ Πνεύματος ἁγίου.

δ. Σταυρωθέντα καὶ ταφέντα.

5. He rose the third day.

6. And ascended into heaven, and sitteth at the right hand of the Father.

7. And he shall come again in glory, to judge both the quick and the dead, whose kingdom shall have no end.

8. And in one Holy Spirit, the Comforter, who spake by the Prophets.

9. And in one baptism of repentance for the remission of sins.

10. And in one holy Catholic Church.

11. And in the resurrection of the flesh.

12. And in the life everlasting.

The importance attached by this eminent Archbishop to the Creed is strongly expressed in his 5th catechetical discourse, *De Fide et Symbolo*. p. 77—78, where he thus exhorts his auditory.

(r.) ‘Embrace therefore and keep the faith, by learning and profession, which is delivered to you by the Church, fortified as it is by the whole Scripture. For since all cannot read the Scriptures, but some, truly, through unskilful-

ε. Αναστάντα τῇ τρίτῃ ἡμέρᾳ.

ς. Καὶ ἀνελθόντα εἰς τοὺς οὐρανούς, καὶ καθίσαντα ἐκ δεξιῶν τοῦ Πατρὸς.

ζ. Καὶ ἐρχόμενον ἐν δόξῃ, κρῖναι ζῶντας καὶ νεκρούς οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

η. Καὶ εἰς ἓν ἅγιον πνεῦμα, τὸν παρακλητόν, τὸ λαλήσαν ἐν τοῖς προφήταις.

θ. Καὶ εἰς ἓν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

ι. Καὶ εἰς μίαν ἁγίαν καθολικὴν Ἐκκλησίαν.

ια. Καὶ εἰς σαρκοῦ ἀναστάσιν.

ιβ. Καὶ εἰς ζῶν ἁἰῶνιον.

(r) Πίσιν δὲ ἐν μαθήσει καὶ ἐπαγγελίᾳ κτῆσαι καὶ τηρήσον μόνην, τὴν ἀπο τῆς Ἐκκλησίας νυνὶ σοὶ παραδιδόμεην τὴν ἐκ πάσης γραφῆς ὠχυρωμένην. Ἐπειδὴ γὰρ οὐ πάντες δύνανται τὰς γραφὰς ἀναγινώσκειν, ἀλλὰ τοῖς μὲν ἰδιωτικῶς, τοῖς δὲ ἀχολία τις ἐμποδίζει πρὸς τὴν γνῶσιν ὑπὲρ του, μὴ

ness, some through the press of occupation, are hindered from that knowledge, therefore to the end that no soul should perish in ignorance, we comprehend the whole substance of the faith in a few sentences. Which I wish you to remember in the very words, and to recite them to yourselves, with all application, not delivering them to paper but to your memory, engraving them in your hearts.' And again he declares, a little farther on in his discourse :

(s) 'This summary of faith was not composed as it pleased men, but the truths most worthy to be commended from the whole Scripture, were selected to perfect and complete our doctrine of the faith. And like as a seed of mustard embraces many branches in a small grain, so this Creed encloses as in its bosom all the knowledge of piety, contained both in the Old and in the New Testament. See therefore, brethren, and hold fast the traditions which you now receive, and inscribe them in the breadth of your hearts.'

§ 16. The Creed of St. Epiphanius, Bishop of Cyprus, about A. D. 368, may next be cited, as substantially corresponding with the rest. We extract it, as well as the Creeds of St. Basil and St. Augustin, from the last edition of Bishop Pearson's Exposition, adding, however, an English translation. See the appendix. p. 595. &c.

την ψυχην ἐξ ἀσθενείας ἀπολείπειν, ἐν ὀλίγοις τοῖς σιγῶν τοῦ πᾶσι δογματὸς τῆς πίστεως περιλαμβάνουσαν· ὅτι καὶ ἐπ' αὐτῆς τῆς λέξεως ἀριθμοῦνται τῶν βουλομένων, καὶ παρ' αὐτοῖς μεταπάσης ἀποδείξεως ἀταρξίαται, οἷον καὶ χαρὶς ἀπογραφόμενα, ἀλλ' ἐν καρδίᾳ τῆς μνήμης ἐνλοοῦσθαι.

(s) 'Οὐ γὰρ ὥς ἔδοξεν ἰαθρότοις ἀντιθέσθαι τὰ τῆς Πίστεως· ἀλλ' ἐκ πάσης γραφῆς τὰ καιριώτατα συλλέχθαι, μιαν ἰατρίαν τῆς πίστεως διδασκαλίαν. Καὶ ὅτι τὸν τρόπον ὃ τῇ σιγαίᾳ σπορός, εἰ μικρὸν τοκῶν πολλοὺς περιέχει τοὺς κλάδους· οὕτω καὶ ἡ Πίσις αὐτῇ, εἰ ὀλίγοις ῥήμασι, πᾶσαν τὴν ἐν τῇ παλαιᾷ καὶ καινῇ τῆς ἐκκλησίας γνώσιν ἐγκυκλίπτει· βλέπετε οὖν, ἀδελφοί, καὶ κρατεῖτε τὰς παραδόσεις, αἱ ἐν παραστάσει καὶ ἀπογραφασθῆναι αὐτὰς εἰς τὸ πλάτος τῆς καρδίας ὑμῶν.

The Creed of St. Epiphanius.

(t) 'We believe in One God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of God the Father, the only begotten, that is, of the substance of the Father; God of God, light of light, the true God of the true God, begotten not made: consubstantial with the Father: by whom all things were made, which are in the heavens and in the earth, visible and invisible: who for us men and for our salvation descended and became incarnate, that is, was perfectly humanized by the Holy Ghost of the holy ever-virgin Mary, that is, he took upon him a perfect man, with soul and body and mind, and all that is man, without sin: not of the seed of man or in man, but in himself forming the flesh into one holy conjunction: not in the manner that he inspired the prophets and spoke and acted in them, but being perfectly humanized; 'The Word was made flesh: not substituting a figure, or changing his Deity into hu-

Symbolum S. Epiphanii.

Ex. Ancorat. § 121.

(t) Πιστευομεν εις ένα Θεον, Πατέρα παντοκράτορα, παντων αορατων τε και ορατων ποιητην. Και εις ένα Κίριον 'Ιησουν Χριστον, τον 'Υιον του Θεου, γεννηθεντα εκ Θεου Πατρος, μονογενή, τουτεστιν, εκ της ούσιας του Πατρος· Θεον εκ Θεου, φως εκ φωτος, Θεον αληθινον εκ Θεου αληθινου· γεννηθεντα, ου ποιηθεντα· ομοούσιον τω Πατρι· δι' ου τα παντα εγενετο, τα τε εν τοις ουρανοις και τα εν τη γη, ορατα τε και αορατα· τον δι' ημās τοις ανθρωποις και διὰ την ημετεραν σωτηριαν κατελθοντα και σαρκωθέντα, τα- τεσι, γεννηθέντα τελείως εκ της αγίας Μαρίας της αειπαρθένου δια Πνεύ- ματος 'Αγιου· ενανθρωπήσαντα, τουτέστι, τελειον άνδρα λαβοντα, ψυχην και σωμα και νουν, και πατα 'ει τι εστιν ανθρωπος, χωρις αμαρτίας· ουκ απο σπερματος ανδρος, ουδ' εν ανθρωπώ· αλλ' εις εαυτον σαρκα αναπλασαντα, εις μίαν αγίαν ένότητα· ου καθάπερ εν προφήταις επνευσεν τε και ελάλησεν και ερρηγήσεν, αλλά τελείως ενανθρωπήσαντα, 'Ο γαρ Λογος σαρξ εγενετο ου προπην υποστάς, ουδε μεταβαλόν την εαυτου θεότητα εις ανθρωποτητα, εις μίαν συνενώσαντα εαυτου άγίαν τελειωτητα το και θεότητα, εις γαρ εστι

Holy Ghost was changeable, or subject to change, all such, the catholic and apostolic Church, our mother and your mother, doth anathematize. And again we anathematize those who do not confess the resurrection of the dead, and all heresies not being of the right faith.'

§ 17. The next formulary of the faith which we shall cite is that of the celebrated Basil Bishop of Cæsarea about A. D. 370 ; differing in phraseology, but according in substance with the rest. We cite from the appendix to Bishop Pearson's exposition, as before :

Creed of St. Basil, surnamed the Great.

(u) We believe and confess only one true and good God, the Father Almighty, of whom are all things, the God and Father of our Lord and God Jesus Christ. And his one and only begotten Son our Lord and God Jesus Christ, the only true, by whom all things were made, visible and invisible ; and in whom all things consist : who in the beginning was with God and was God ; and afterwards, according to the Scriptures, appeared upon earth, and conversed with men : who being in the form of God, thought it not robbery to be

τὸ Ἅγιον Πνεῦμα, τοῦτους ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία, ἡ μήτηρ ἡμῶν τε καὶ ἡμῶν καὶ πάλιν ἀναθεματίζομεν τοὺς μὴ ὁμολογοῦντας ἀνάστασιν νεκρῶν, καὶ πᾶσας τὰς αἱρέσεις τὰς μὴ ἐκ ταύτης τῆς ὁρθῆς πίστεως οὕσας.

Symbolum S. Basilii Magni.

Ex. Ascet. de Fide, § 4.

(u) Πιστεύομεν τοίνυν καὶ ὁμολογοῦμεν ἓνα μόνον ἀληθινὸν καὶ ἀγαθὸν Θεόν, καὶ Πατέρα παντοκράτορα, ἐξ οὗ τὰ πάντα, τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν καὶ Θεοῦ Ἰησοῦ Χριστοῦ. Καὶ ἓνα τὸν μονογενῆ αὐτοῦ Υἱὸν Κτίριον καὶ Θεὸν ἡμῶν Ἰησοῦν Χριστόν, μόνον ἀληθινόν, δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ὁρατὰ, καὶ τὰ ἀόρατα· καὶ ἐν ᾧ τὰ πάντα συνέστηκεν· ὅς ἐν ἀρχῇ ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν· καὶ μετὰ ταῦτα, κατὰ τὴν γραφὴν, ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συνανειστράφη· ὅς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ὅσα Θεῶ, ἀλλ' ἑαυτὸν

who confirms all the faithful in true and exact knowledge, and devout service, and spiritual worship, and in a true confession of God the Father, and his only begotten Son our Lord and God Jesus Christ, and of himself: each name distinguishing to us its proper peculiarity. And chiefly the chosen propriety of each one named is to be devoutly regarded, the Father in his own peculiarity of Father, the Son in his own peculiarity of Son, and the Holy Ghost in his fitting peculiarity. Neither does the Holy Ghost speak of himself, nor the Son act of himself, but the Father sends the Son and the Son sends the Holy Spirit. And thus we hold and thus we baptize into the consubstantial Trinity, according to the commandment of our Lord Jesus Christ, saying Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.'

§ 18. Next in chronological order after Basil, stands the justly celebrated Gregory Nazianzen, first appointed assistant Bishop to his father, which office he resigned after his father's death, and afterwards elected bishop of Constantinople. He flourished about A. D. 370. His recognitions of the Nicene and Athanasian Creeds, occur in many passages, out of which the following may be satisfactory. We quote from the Paris ed. of 1609.

ἀληθὴ καὶ ἁγία, καὶ λατρεῖα εἰσεβή, καὶ προσκλήσιν πνευματικῇ, καὶ ἁληθὴ ὁμολογίαν Θεοῦ Πατρὸς καὶ τοῦ ποιοῦντος Υἱοῦ αἰ τοῦ τοῦ Κυρίου καὶ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἑαυτοῦ ἐκείνου ὁνόματος τοῦ ὁμοαξέμενου ἡν ἰδιότητα σαφὲς ἡμῖν διευκρινούριος. Καὶ περὶ ἐκάστω τῶν οὐνοῦστων τάδε τις τοῦ ἐξαιρέτων ἰδιομάτων ἐνσεβὲς θεωροῦμένη· τοῦ μὲν Πατρὸς ἐν τῷ ἰδιώματι τοῦ Πατρὸς, τοῦ δὲ Υἱοῦ ἐν τῷ ἰδιώματι τοῦ Υἱοῦ, τοῦ δὲ Ἁγίου Πνεύματος ἐν τῷ οὐκείῳ ἰδιώματι μήτε τοῦ Ἁγίου Πνεύματος ἀφ' ἑαυτοῦ λαλόντος, μήτε τοῦ Υἱοῦ ἀφ' ἑαυτοῦ τι ποιοῦντος, καὶ τοῦ μὲν Πατρὸς πληροῦτος τοῦ Υἱοῦ, τοῦ δὲ Υἱοῦ πληροῦτος τοῦ Ἁγίου Πνεύματος. Οὕτως φρονουμέν, καὶ οὕτως βαπτίζομεν εἰς τριάδα ὁμοούσιον, κατὰ τὴν ἐντολὴν αὐτοῦ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εὐλόγητος, Πορεῖ θέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος.

After setting forth (vid. Orat. vicesima sexta, p. 445.) the various errors of heretics, on the subject of the Trinity, he says : (v) ‘ But it is necessary to acknowledge One God the Father, without beginning, unbegotten, and One Son begotten of the Father, and One Spirit, having substance from God, yielding in this respect to the Father, that he is not unproduced, and in this to the Son, that he is not begotten, but in all other respects the same in nature, in power, in honor, and in glory.’

Again, (vid. Orat. 23. p. 422.) (w) ‘ This’ saith he, ‘ is common to the Father, and the Son, and the Holy Spirit, that they are not created, and this is Divinity. This also is common to the Son, and to the Holy Spirit, that they are both from the Father. But this is the property of the Father, that he is unbegotten ; of the Son, that he is begotten ; and of the Holy Spirit, that he is sent forth. But if you enquire the mode, what would you leave to those whom the Scripture testifies to be alone capable of knowing or being known by each other, or to those even of ourselves, who shall hereafter be illuminated ? Act so that you may be first among those whom we have before commemorated, or such as they ; and then only will you know how much is known mutually amongst themselves. But now teach,

(v) Δείν ἓνα Θεὸν πατέρα γενέσθαι, ἀρχὴν, καὶ ἀγέννητον, καὶ ἓνα υἱὸν γεγεννημένον ἐκ τοῦ πατρὸς, καὶ πνεῦμα δὲ ἐκ Θεοῦ τῆς ἐκφύσεως ἔχον, παρὰ χροῖον, πατρὶ μὲν ἀγέννητος, υἱῷ δὲ, γεννητός· τὰ δ’ ἄλλα οὐμνησὶς καὶ σύνθρονον, καὶ ὁμόδοξον καὶ ὁμότιμον.

(w) Κοινοὶ γὰρ, πατρὶ μὲν καὶ υἱῷ καὶ ἁγίῳ πνεύματι, τὸ ἀγέγονέναι, καὶ ἡ θεότης· υἱῷ δὲ καὶ ἁγίῳ πνεύματι, τὸ ἐκ τοῦ πατρὸς ἰδίῳ δὲ, πατρὸς μὲν, ἀγέννητός· υἱοῦ δὲ, ἡ γέννησις, πνεύματος δὲ, ἡ ἐκτεφύσεως ἐκ τοῦ τῷ ὁμοῦ ἐκφύσει, τὸ κατὰ κτίσιν τοῖς μόνοις γνωσθῆναι ἀλλήλα, καὶ γνωσθῆναι ἀπ’ ἀλλήλων μαρτυρουμένοις, ἢ καὶ ἡμεῖς τοῖς ἐκείθεν ἐλλαυθροσόμενοις ἴσμεν· γινώσκοντες τὸν πατέρα τὸν ἐκφύμενον πρῶτον ἢ τοιοῦτος, καὶ τότε γινώσκοντες τοὺς ὁμοῦ ἀπ’ ἀλλήλων γνωσθῆναι, καὶ δὲ διδάσκει τοσούτων

since no farther can now be known, that the Unity in Trinity, and the Trinity in Unity, is to be adored, holding the distinction and the conjunction to be alike wonderful.'

And again, in his 49th Orat. as translated by Rufinus, p. 728, he uses this strong and clear language. (x) 'But who of the Catholics is ignorant that the Father is truly Father, the Son truly Son, and the Holy Spirit truly the Holy Spirit? As the Lord himself said to his apostles, Go baptise all nations, in the name of the Father, and of the Son, and of the Holy Ghost. This is the perfect Trinity, consisting in unity, which we profess to be of one substance. For we do not make a division in God, according to the condition of material bodies, but according to the power of the Divine nature, which belongs not to matter, and hence we hold that the persons indicated by the names truly exist, while we bear witness to the Unity of the Deity. Nor do we say that the Son of God is a certain extension of the Father, as some have supposed, nor do we receive the word without the thing, as if it were but the sound of the voice, but we believe the three names and the three persons, to be of one essence, one majesty, and

εἶδέναι μόνον· μονάδα ἐν τριάδι καὶ τριάδα ἐν μονάδι προσκυνουμένην, παρὰδοξον ἔχουσαν καὶ τὴν διαιρεῖν, καὶ τὴν ἔνωσιν.

(x) 'Quis autem Catholicorum ignorat patrem verè esse patrem, filium, verè filium, et Spiritum sanctum verè esse Spiritum sanctum? Sicut ipse Dominus ad apostolos suos dicit; Euntes baptizate omnes gentes, in nomine Patris et Filii et Spiritus sancti. Haec est perfecta trinitas in unitate consistens, quam scilicet unius substantiae profitemur. Non enim nos secundum corporum conditionem, divisionem in Deo facimus; sed secundum divinae naturae potentiam, quae in materia non est, et nominum personas verè constare credimus, et unitatem divinitatis esse testamur. Nec extensionem patris alicujus ex patre ut quidam putaverunt Dei filium dicimus: nec verbum sine re, velut sonum vocis accipimus, sed tria nomina et tres personas, unius esse essentiae, unius majestatis, atque potentiae credimus.'

one potency.' From these passages, the adherence of Gregory Nazianzen to the perfect orthodoxy of the Nicene Creed, is sufficiently manifest.

§ 19. After Gregory, we place St. Augustin, Bishop of Hippo, in Africa, the great ecclesiastical luminary of his age. The height of his fame may be set down about A. D. 395. The following form of the Creed occurs in his book *De Fide et Symbolo*; we extract it from the appendix to Bishop Pearson's *Exposition*, p. 597.

(y) 'We believe in God, the Father Almighty. We believe also in Jesus Christ, the only Son of God, our Lord, who was born through the Holy Ghost of the Virgin Mary. He was crucified under Pontius Pilate and buried; we believe also that he rose the third day from the dead; we believe that he ascended into heaven; we believe also that he sits at the right hand of the Father; we believe also that he will come from thence at the most suitable time, to judge the quick and the dead; We join to our confession, to perfect the faith which we have from God, the Holy Spirit, not of an inferior nature to the Father and the Son, but as I may say, consubstantial and co-eternal. We believe also the Holy Church, truly Catholic, and the remission of sins and the resurrection of the body.'

Symbolum S. Augustini.

Ex Lib. de Fide et Symbolo excerpt.

(y) *Credimus in Deum, Patrem omnipotentem: credimus etiam in Jesum Christum, Filium Dei unicum, Dominum nostrum; qui natus est per Spiritum Sanctum ex Virgine, sub Pontio Pilato crucifixus est, et sepultus, credimus etiam illum tertio die resurrexisse a mortuis; credimus in caelum ascendisse; credimus etiam quod sedet ad dexteram Patris; credimus etiam inde venturum convenientissimo tempore, et judicaturum vivos et mortuos: adjungitur confessioni nostrae ad perficiendam fidem quæ nobis de Deo est, Spiritus Sanctus, non minore natura quam Pater et Filius, sed, ut ita dicam, consubstantialis et co-aeternus: Credimus et Sanctam Ecclesiam, utique Catholicam; remissionem peccatorum; et carnis resurrectionem.*

§ 20. We shall next cite the testimony of John, surnamed Chrysostom, Bishop of Constantinople, famous for eloquence and zeal. He flourished near the latter part of the fourth century, about A. D. 398. And we have thought it would be acceptable to our readers to have in full his first Homily on the Creed, which we consider a beautiful specimen of that species of pastoral instruction, although there are a few expressions in it, to which we should not entirely subscribe. We quote from the 5th vol. p. 609. of the Latin version of his works, Paris ed. published A. D. 1570. The interpreter of this portion was the well known Erasmus.

HOMILY I.

(z) ‘The universal Church rejoices in one rule of the love of Christ, and exults in the faith of the name of Christ, chiefly when she is enriched by the accession of believers. For in the increase of the peculiar people, there is joy of heart to those who believe unto righteousness, and with their mouth make confession to salvation. But you who are a chosen race, the new flock of God, who seek the gift of grace from the King of kings and Lord of lords, and hope that the salutary sacrament of baptism will be granted you, hear the words of your profession. This systematic doctrine confirms believers, assists the proficient, consoles the travellers, comforts the persevering, and crowns those who

In Symbolum Apostolorum Expositio. Homilia I.

(z) Universalis ecclesia gaudet in una regula charitatis Christi, et in fide nominis Christi exultat, maximè quando credentium lucris locupletatur. Crescente ergo populo peculiari, dilatatur cor credentium ad justitiam, ore autem celebrant confessionem ad salutem. Vos autem genus electum, grex novellus Dei, qui competitis a Rege regum, et Domino dominorum munus gratiæ: qui baptismum salutarem speratis vobis affuturum, audite professionis vestræ verba. Regularis ista doctrina confirmat credentes, adjuvat proficientes, consolatur viatores, con-

complete their course. Therefore, as I have said, hearken to the rule of your confession: *I believe in God, the Father Almighty.* Mark those who speak, and to whom and what you say. You have said, *I believe.* How short, how small a phrase! If you look at the letters which compose it, there are but eight, if at the number of the syllables, they are but three. But if your belief corresponds with your words and actions, it finds the fruit of salvation. This belief is diffused throughout the whole world: the Christian believes that his sins are forgiven in the Church, he believes that he pleases God by regular conduct, he believes that pardon is purchased, he believes the promise of eternal life, he believes the punishment promised to sinners. Therefore you believe the Almighty God, who cannot find his power become impotence: nevertheless, some things there are which he cannot do. He cannot be deceived, he cannot deceive, he cannot lie, he cannot be ignorant, he cannot have beginning or end, he cannot foresee what is past, forget what is present, or avoid expecting what is yet to come, he cannot lack knowledge, and, finally, he cannot deny himself. Behold how many things he

fortat perseverantes, coronat pervenientes. Ergo audite hanc, ut dixi, regulam vestrae confessionis: *Credo in Deum Patrem omnipotentem.* Videte qui, cui, et quid loquamini. Dixistis, Credo. Quàm breve est, quàm modicum est? Si ad latitudinem literarum redigatis, quinque litorae sunt: si ad syllabarum numerum, duae sunt syllabae. Haec credulitas si conquadret moribus et vocibus, fructum invenit salutis. Credulitas haec in toto mundo sparsa est: credit Christianus in ecclesia dimitti sibi peccata, credit moribus compositis Deo placere, credit indulgentiam mereri, credit vitae aeternae promissionem, credit poenam promissam peccatoribus: ergo creditis Deo omnipotenti, qui posse ipsius non potest invenire non posse: tamen aliqua non potest: utpote falli, fallere, mentiri, ignorare, initium et finem habere, non praevidere praeterita, oblivisci praesentia, non attendere futura, nescire: ad ultimum negare seipsum non potest. Ecce quanta non potest: tamen est omnipotens,

cannot do: nevertheless he is Almighty, although he cannot do the things here enumerated. Therefore I believe in God, the Father Almighty. Behold, however, you have called God, Father. Come and reverence him as a Father, keep his precepts, fulfil his will, if you would receive his inheritance. What son despising his father can merit his inheritance? Therefore if you desire to deserve those things which he promises, live for his sake, abide in his precepts, do what he orders to be done, avoid what he prohibits. Behold, those only who act thus, say with freedom, I believe in God, the Father Almighty.

The creed continues, saying, *And in Jesus Christ, his only Son, our Lord.* Why is this the only Son? Because there is no other Son but he. Why is he the first begotten? Because none was so begotten. We confess this only Son of God to be begotten and born of the substance of the Father, and we say that he had his origin from the Father, coequal in deity with the Father, God of God: yet notwithstanding, there are not two Gods but one God—in potency, in essence, in substance—one power, one essence, one virtue, one majesty. Believe this, lest the evil communications of

quamvis superius comprehensa non potest. Ergo credo in Deum Patrem omnipotentem. Ecce patrem Deum vocatis. Ad honorem patris venite, mores patris custodite, ejus voluntatem implete, si vultis haereditatem ejus accipere. Quis est filius contemnens patrem, qui mereatur ejus accipere haereditatem? Ergo si desideratis ea quae promittit, mereri, vivite pro voto ejus, in praeceptis ejus permanete: quae jubet fieri, facite: et quae prohibet ne fiant, facere nolite. Ecce isti qui hoc faciunt, libere dicunt, Credo in Deum Patrem omnipotentem.

Sequitur, dicens: *Et in unicum Filium ejus Dominum nostrum Jesum Christum.* Iste quare unicus? Quia in seculo nemo sic natus est. Istum unicum Dei Filium de substantia Patris natum et genitum confitemur, et initium de Patre habere dicimus. Patri coequalis in deitate, Dei et Deus: sed tamen non duo Dii, sed unus Deus. In potestate una potestas, in esse una essentia, in substantia una virtus, una majestas.

heretics corrupt your good principles. For they say that the Father is the greater and the Son the less. This the Catholic Church doth anathematize. So too they say that the Holy Spirit is a creature. She detests this doctrine in like manner. But *he was born of the Holy Ghost from the Virgin Mary.* That Holy Spirit came to Mary, entered into her, the Word was made flesh, the womb of the virgin grew, she was a virgin, and being pregnant she increased, and did not depart from her virginity. He therefore being born, grew, came to his suffering, and *was crucified under Pontius Pilate.* O brethren! may no one ever be found backward in this proclamation. Who can repay him for such a change? He was crucified, the harmless for the evil, the innocent for the guilty, he who possessed all things consented to want all things that he might obtain profit to his Father. This Pontius Pilate held the office of governor, and commanded him to be crucified. He was buried after his death, that he might give life to us. In dying he slew death, the lion of the tribe of Judah overcame the roaring lion, he suffered for sinners, lest the whole world should die in sin. Wounded by blows, scourged, drinking vinegar and gall,

Hoc credite, ne haereticorum colloquia mala corrumpant mores vestros bonos. Dicunt enim Patrem majorem, Filium minorem. Hoc anathematizat ecclesia Catholica: aequè dicunt Spiritum sanctum creaturam. Etiam hæc abominatur talem doctrinam. Ego *iste natus est de Spiritu sancto ex Virgine Maria.* Iste Spiritus venit ad Mariam, ingressus in eam, verbum caro factum est. Crevit alius virginis, virgo erat, et praegrans crevit, et virginitatem non amisit. Iste ergo natus crevit, ad passionem pervenit, *Crucifixus est sub Pontio Pilato.* Eja fratres, in hac praedicatione nullus piger invenitur. Quis ei rependat vicissitudinem? Crucifixus est innocens nocentibus: non reus pro reis, non indigens indiguit lucra acquirere Patri. Iste Pontius Pilatus praesidium gerebat, jussit eum crucifigi. Sepultus est postquam mortuus, ut nobis vitam donaret. Moriendo mortem occidit, leo de tribu Juda rugientem leonem superavit: pro peccatoribus pati voluit, ne in peccatis mundus totus mo-

in all these cruelties showing patience, he was not angry, but on the contrary, displaying his clemency, he cried to his Father saying, Forgive them, because they know not what they do. You see what an example of patience he has left us. And you most dear brethren who sigh for the attainment of Grace,—who cry out: Our souls are like land without water before thee, O speedily hear us,—imitate your head Christ, who when he was reviled, reviled not again, when he suffered he threatened not, but delivered himself to him who judged him unrighteously. Therefore *he was crucified, and buried, and the third day he rose again from the dead.* Behold what power. And in the manifestation of his power his enemies were found liars unto him when they said, His disciples came while we slept and stole him away. That which was predicted was herein fulfilled, In the multitude of thy power thy enemies were found liars unto thee.

He sitteth at the right hand of the Father. When you hear that he sitteth, do not understand a human position. This is a figure of speech. To sit means to remain. For we say He sat three years in a certain city, that is, he remained there. Therefore he remains at the right hand of the Father.

rerent: alapis caesus, flagellatus, aceto et felle potatus: in iis omnibus ostendens patientiam, non est iratus, sed e contrario mansuetudinem demonstrans clamavit Patri, dicens: Ignosce illis, quia nesciunt quid faciunt. Videtis quale exemplum nobis patientiae dimisit. Et vos fratres charissimi qui suspiratis ad gratiam pervenire, qui clamatis: Anima nostra velut terra sine aqua tibi, cito exaudi nos, imitamini caput vestrum Christum, qui cum malediceretur, non maledicebat: cum injuriam pateretur, non comminabatur: tradebat autem judicanti se injuste. Ergo iste crucifixus, sepultus, tertia die à mortuis resurrexit. Ecce quantam potentiam. Et in ista potentia ejus, mentiti sunt ei inimici ejus, ut dicerent, Nobis dormientibus venerunt discipuli et furati sunt eum. Impletum est quod dictum est: In multitudine potentiae tuae mentientur tibi inimici tui.

Sedet ad dexteram Patris. Cum auditis, sedet, nolite credere sessionem humanum. Genus est locutionis. Sedere dicitur permanere. Nam

In like manner when you hear that he is at the right hand of the Father, do not think that God is corporeal, or composed of human members, but know that God speaks thus in order that we may understand him, not because he is so. For if he has a bodily right hand, he has also a left hand, and if he has a hand, there must be many things which he does not touch, if he has eyes, there must be much that he does not see. If he has ears, he does not hear afar off. Therefore do not believe this. When you hear, He sitteth at the right hand of the Father, understand that his right hand is his power, and that his arm is his immensity. For our God is a Spirit, and every where at once, he is all in heaven, all in earth, all in the hearts of those who are holy, modest, simple, sober, and pure. Therefore he sitteth at the right hand of the Father, *from whence he shall come to judge the quick and the dead.* This bears a double meaning. The quick, we may understand to be those who shall be in the body at his coming; the dead, those who shall have departed from this world. And in another sense we confess that the quick are the holy, the dead, sinners.

dicimus, Ille sedit tres annos in illa civitate, id est, mansit. Ergo manet ad dexteram Patris. Aequè cum auditis, Patris ad dexteram, nolite putare Deum corporeum esse, aut membris humanis compositum: sed scitote quia Deus ita de se voluit dici, quod possimus intelligere, non quod ipse est. Nam si dexteram habet corpoream, habet et sinistram: et si habet manum, est ubi non tangit: si oculos habet, est ubi non videt: si aures habet, in longinquo non audit. Ergo hoc nolite credere. Cum auditis, sedit ad dexteram Patris: Dexterà ejus, potentia ejus: brachium ejus, magnitudo ejus. Nam Deus noster Spiritus est, ubique totus, totus in cælo, totus in terra, totus in cordibus sanctis, pudicis, simplicibus, sobriis, immaculatis. Ergo *sedet ad dexteram Patris, inde venturus est judicare vivos et mortuos.* Hic geminum intellectum parit. Vivi agnoscuntur, qui in corpore erunt in adventum ejus: mortui, qui ex hac luce migraverunt. Aequè alio intellectu vivos agnoscimus, sanctos: mortuos, peccatores.

I believe in the Holy Ghost. The Spirit of God is every where, he breathes on whomsoever he will. It is he who said, Separate me Paul and Barnabas for the work to which I have called them. This is the Spirit proceeding from the Father and the Son, who divides his gifts severally to every one as he will. Therefore this Holy Spirit consecrates, sanctifies, blesses, raises, governs, protects, consoles, and leads to the Holy Church. For the Church is like a ship at sea, carrying for its crew, the company of believers in one bond of love, in one harmony, with the same sanctity for the oars, with charity for the rigging, prayer for the sails, the cross for the mast, penitence for the pitch, continence for the oakum, peace for the planks, and faith for the anchor. Therefore this Church, singing in one melody, arrives at the port of eternity, at the city of peace. It is she that dismisses sins, removes every weight, and leads our softened hearts to the promised prize of our high calling. She promises *the resurrection of the body*, she promises *life eternal*; because this mortal shall put on immortality, and this corruptible shall put on incorruption. Believe the resurrection of the body. Believe that we shall

Credo in Spiritum Sanctum. Iste Spiritus ubique totus est, ubi vult spirat. Ipse est qui dixit: Separate mihi Paulum et Barnabam in opus ad quod assumpsi eos. Iste est Spiritus procedens de Patre et Filio, qui dividit propria dona singulis prout vult. Ergo iste Spiritus consecrat, sanctificat, benedicit, honorificat, gubernat, protegit, consolatur, perducit ad sanctam ecclesiam. Quare ut navis est in mari posita haec ecclesia, portat epibatas, portat credentes in una charitate, in una modulatione, in uno remigio sanctitatis, in funibus charitatis, in velo orationis, in arbore crucis, in pice poenitentiae, in stuppa castitatis, in tabulis pacis, in anchora fidei. Ista ergo ecclesia in una modulatione cantans pervenit ad portum aeternitatis, ad civitatem pacis. Ipsa est quae dimittit peccata, exonerat omnia pondera, eliquata corda perducit ad palmam promissam supernae vocationis. Promittit carnis resurrectionem, promittit vitam aeternam: Quia mortale hoc induet immortalitatem, et corruptibile hoc

stand before the tribunal of Christ, and give account of those things done in the body, whether they be good, or whether they be evil. Believe the eternal life promised through the grace given, in order that this free grace being received may persevere in you ; and that it may persevere, see that ye do *those* things, which you have seen, and heard, and learned of us, and the God of peace shall be with you. Amen.'

From this accumulation of testimony, furnished by the Fathers and Councils of the Church, the use of Creeds, the antiquity of the form called the Apostles' Creed, and the perfect unity of the faith in reference to the great doctrines contained in it, must be clearly manifest. We shall turn in our next section to the Arian and Semiarian confessions, for the purpose of showing how much nearer to orthodoxy these ancient heresies were, than the anti-trinitarian Theology of the present day. We call it anti-trinitarian, and not Unitarian, because this latter appellation conveys a most erroneous and unjust impression. We object to its appropriation to any particular class of Christians, for the same reason that we should oppose the exclusive assumption of the term 'Catholic,' by the Church of Rome. Every Christian who holds the general, fundamental, and primitive doctrines of the faith, is a *Catholic Christian*. Every Christian who confesses that there is One only living and true God, is a *Unitarian*, and as all Christians agree in acknowledging but one God, it is unquestionable that all are strictly and properly Unitarians. We cannot,

induct incorruptionem. Credite carnis resurrectionem, credite quia staturi simus ante tribunal Christi, et reddituri rationem, quae per corpus gessimus, sive bonum sive malum. Credite vitam aeternam promissam pro ista gratia data, ut gratuita gratia accepta perseveret in nobis : ut cum perseveraverit, quae audistis et vidistis, et didicistis à nobis, haec agite, et Deus pacis erit vobiscum. Amen.

therefore, assist in giving currency to this, as a *distinctive* title, because all have an equal right to its use, and because it cannot be confined to one sect without casting the implied reproach of idolatry or tritheism on the rest of Christendom.

§ 20. We now proceed to the Creeds of the Arians and Semiarians, in the fourth century.

The second Council of Antioch, held by the Arians, about A. D. 345. (see Mansi, *Sacr. Concil.* tom. 2. p. 1362.) set forth a Creed of great prolixity, in which there is scarcely any thing wanting but the word *consubstantial*, to make it perfectly orthodox. We quote it entire to the end of what is properly the Creed, by which the agreement and the difference may be easily seen.

(a) ‘We believe in One God the Father Almighty, the Creator and Maker of all things, from whom all paternity in the heavens and in earth is named. And in his only begotten Son, One Lord, begotten of the Father before all ages, God of God, light of light, by whom all things were made in heaven and in earth, whether visible or invisible, who is the Word, and wisdom, and virtue, and life, and true light, who in these last days was made man for us, born of the Virgin Mary, was crucified and dead, he rose from the dead the third day, and ascended into heaven, and sitteth on the right hand of the Father, and shall come at the consummation of the age to judge the quick and the

(a) Πιστεύομεν εἰς ἓνα Θεὸν πατέρα παντοκράτορα, κτίστην καὶ ποιητὴν τῶν πάντων· ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανῷ καὶ ἐπὶ γῆς ὀνομάζεται· καὶ εἰς τὸν μονογενῆ υἱὸν τοῦ κυρίου ἡμῶν Ἰησοῦν Χριστὸν τὸν πρὸ πάντων τῶν αἰώνων, ἔκ τοῦ πατρὸς γεννηθέντα, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, δι’ οὗ ἐγένετο τὰ πάντα τὰ ἐν οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, λόγον ὄντα καὶ σοφίαν καὶ δυνάμιν καὶ ζωὴν, καὶ φῶς ἀληθινόν, τὸν ἐπ’ ἐσχάτων τῶν ἡμερῶν δι’ ἡμᾶς ἐνανθρωπήσαντα καὶ γεννηθέντα ἐκ τῆς ἁγίας παρθενοῦ, τὸν σταυρωθέντα καὶ ἀποθανόντα, καὶ ἀναστάντα ἐκ

dead, and render to every man according to his works. Whose kingdom shall continue without end, through infinite ages. For he sits at the right hand of the Father, not only in this age but in that which is to come. We believe also in the Holy Spirit, that is, the Comforter, whom, as he had promised the Apostles, he sent, after his ascension into heaven, that he might teach and suggest all things to them, by whom the souls are sanctified which sincerely believe. But those who say that the Son is from non-existence, or from any other substance, and not from God, and that there was any time or age when he was not, all such the holy and Catholic Church holds to be aliens. In like manner those who say that there are three Gods, or that Christ is not God, or that before the age he was neither Christ nor the Son of God, or that the Father, and the Son, and the Holy Spirit are the same, or that the Son is unbegotten, or that the Father did not beget the Son by his own will and pleasure, all these the holy Catholic Church holds an anathema.*

τοῦ πατρὸς τῇ τοιᾷ ἐκείνῃ καὶ ἀναληφθέντα εἰς τὸ ὄρατον, καὶ καθισ-
θέντα ἐκ δεξιῶν τοῦ πατρὸς, καὶ ἐχόντων ἐντιμωσίαν τοῦ ἀγίου
πνεύματος καὶ μαρτύρων, καὶ ἀποδομένων κατὰ τὰ ἔργα αὐτοῦ, οὐ ἢ
βασιλεὺς ἀπὸ τῆς οὐσίας οὐδὲ διακρίνεται εἰς τοὺς ἀπερχομένους αἰῶνας, καθίσταται
γὰρ ἐν δεξιᾷ τοῦ πατρὸς ὁ κοινὸς καὶ ὁ ἀσὶν πατὴρ ὁμοῦ, καὶ ἐν τῇ μέ-
λῳτι, πιστεύουσιν δὲ καὶ εἰς τὸ πιστεῖν τὸ ἅγιον, τοιοῦτον τοῦ πατρὸς, ὅτι
ἐκ τῆς γενέσεως τοῦ ἀποστόλου, ὅτι τοῦ εἰς ἀρχαίαν ἀπό-
κριψιν διδάσκει αὐτοὺς καὶ ἐκκαλεῖται πάντας δι' οὗ καὶ ἀναστροφονται ἐν τῷ
ἐκκλησίᾳ εἰς αὐτοὺς ἐκκαλεῖται ἐκκαλεῖται τοὺς δὲ ἐκκαλεῖται εἰς οὐρανὸν
τοῦ τοῦ ἡ ἐκκαλεῖται ἐκκαλεῖται, καὶ ἡ ἐκ τῶν θεῶν, καὶ αὐτῇ ἡ
ἐκκαλεῖται ἡ αὐτῇ ὅτι ἡ ἐκκαλεῖται ὁμοῦ ἡ καθολικὴ καὶ ἀπὸ ἐκκαλεῖται
οὐκ ὁμοῦ καὶ τοὺς ἐκκαλεῖται ἐκκαλεῖται, ἡ τοῦ Χριστοῦ ἐκκαλεῖται
ἡ τοῦ τοῦ ἀνθρώπων ἡ ἐκκαλεῖται Χριστοῦ ἀνθρώπου, ἡ ἐκκαλεῖται
ἐκκαλεῖται τοῦ ἀνθρώπου ἡ ἐκκαλεῖται Χριστοῦ ἀνθρώπου, ἡ ἐκκαλεῖται
ἐκκαλεῖται τοῦ ἀνθρώπου καὶ τοῦ ἀνθρώπου ἀνθρώπου, ἡ ἐκκαλεῖται
ἐκκαλεῖται τοῦ ἀνθρώπου ἐκκαλεῖται τοῦ ἀνθρώπου ἀνθρώπου, ἀναστροφονται
ἐκκαλεῖται ἡ ἐκκαλεῖται καὶ καθολικὴ ἐκκαλεῖται.

§ 21. The next confession of faith is that which the Semiarians set forth at the Council of Sirmium, A. D. 351. written by Mark Arethusius, a Grecian bishop, and subscribed by Liberius, the bishop of Rome. See Athan. Tom. 1. lib. de synod. p. 900. Socrat. lib. 2. c. 30. Hilar. lib. de synod. Mansi Sacr. Concil. Tom. 3. p. 257. It is as follows, together with such of the decrees appended to it, as seem most important.

(b) 'We believe in one God, the Father Almighty, the Creator and Maker of all things, from whom all paternity in heaven and earth is named. And in his only begotten Son our Lord Jesus Christ, begotten of his Father before all ages, God of God, light of light, by whom all things in the heavens and in the earth were made, whether visible or invisible, the Word, and wisdom, the true light, and life, in these last days made man, born of the Virgin Mary, crucified, dead and buried, he rose from the dead the third day, and being taken into heaven to sit at the right hand of the Father, he shall come at the consummation of the age, that he may judge the quick and the dead, and render to every one according to his works, whose kingdom, unceasing, shall remain through endless ages, for he sits at the right hand of the Father, not only in this age but also in

(b) Credimus in unum Deum, Patrem omnipotentem, creatorem et factorem omnium, ex quo omnis paternitas in cælo et in terra nominatur. Et in unigenitum ejus Filium, dominum nostrum Jesum Christum, ante omnia sæcula ex Patre genitum, Deum ex Deo, lumen de lumine, per quem omnia in coelis et in terris facta sunt, tam invisibilia quam visibilia: eundemque verbum esse, et sapientiam, lucem veram, et vitam, et ultimis diebus hominem factum, natumque ex sancta virgine, crucifixum, et mortuum, et sepultum esse, et resurrexisse mortuis tertio die, et assumptum in coelos esse, sedereque ad dexteram Patris, venturumque in consummatione sæculi, ut judicet vivos et mortuos, reddatque unicuique secundum opera sua, cujus regnum indesinens permanebit in infinitas aetates. Sedet enim ad dexteram Patris non solum in hoc sæculo, sed et

that which is to come. And in the Holy Ghost, that is, the Paraclete, whom being promised to his apostles, he sent after his ascension into heaven, that he might teach them and call to their remembrance all things, by whom all souls who sincerely believe in him, are sanctified.

1. Those moreover, who say, that the Son was from non-existence, or of any other substance, and not God of God, or that there was a time or period when he was not, the holy and Catholic Church deems to be aliens.

3. If any one saying that Christ is God, declares that he was not before the ages, the Son of God, and the agent of his Father, in the creation of the universe, let him be anathema.

9. If any one says that he who was born of Maria was a mere man, let him be anathema.

10. If any one shall receive these words, *I am the First, and I am the Last, and besides me there is no God;* which were spoken for the subversion of idols, so as to subvert, after the manner of the Jews, the doctrine that Christ was the only begotten of God, before all ages, let him be anathema.

in futuro. Et in Spiritum sanctum, hoc est, Paracletum, quem promissum apostolis post ascensum in coelos misit, ut doceret eos et commonefaceret omnium, per quem omnes animae, quae in eum sinceriter credunt, sanctificantur.

1. Eos porro qui dicunt, ex non ente, aut ex alio subsistentē, et non Deum ex Deo Filium extitisse, aut quod tempus aut aetas fuit, quando ille non erat, alienos a se censet sancta et Catholica ecclesia.

3. Item si quis dicens Deum Christum esse, sed eum ante saecula Filium Dei et administrum Patri ad universitatis creationem non fuisse confiteatur, anathema esto.

9. Si quis merum hominem ex Maria natum esse dicat, anathema esto.

10. Si quis haec verba, *Ergo sum Deus primus, Ergo quoque postea, et prae me non est Deus,* quae ad subversionem idolorum dicta sunt, ad subversionem unigeniti ante saecula Dei Judaice accipiat anathema esto.

13. If any one shall affirm that this saying, ‘*Let us make man,*’ was not spoken by the Father to the Son, but that God spake with himself, let him be anathema.

14. If any one shall affirm that Abraham saw not the Son, but the unbegotten God, the Father—let him be anathema.

15. If any one shall say that Jacob wrestled not with the Son, but with the unbegotten God, the Father, let him be anathema.

16. If any one shall receive the saying ‘*The Lord rained fire from the Lord,*’ not as referring to the Father and the Son, but as if the Father rained fire from himself, let him be anathema. For the Lord, the Son, rained fire from the Lord, the Father.

18. If any one shall say that the Father, the Son and the Holy Ghost are one person, let him be anathema.

22. If any one shall call the Father, Son, and Holy Ghost three Gods, let him be anathema.

25. If any one declares that the Son is without beginning, in such a sense that he would establish the doctrine of two unbegotten and unoriginated Gods, let him be anathema.

13. Si quis hoc dictum *Faciamus hominem*, non Patrem ad Filium, sed Deum secum loqui affirmet, anathema esto.

14. Si quis Abraham non Filium, sed ingenitum Deum aut Patrem ejus vidisse asseveret, anathema esto.

15. Si quis cum Jacob non Filium colluctatam fuisse dicat, sed ingenitum Deum aut Patrem ejus, anathema esto.

16. Si quis hoc dictum, *Pluit dominus ignem a domino*, non de Patre et Filio accipiat, sed ipsum a seipso pluuisse dicat, anathema esto. Pluit enim Filius dominus a domino Patre.

18. Si quis Patrem et Filium et Spiritum sanctum, unam personam esse dicat, anathema esto.

22. Si quis Patrem et Filium et Spiritum sanctum tres Deos appellat, anathema esto.

25. Si quis ingenitum, et sine origine Filium nominat eo animo, ut duo

For the Son is the head and the beginning of all things, but the head and the beginning of Christ is God. For thus we piously reduce all things, through the Son, to one First Cause of all.'

§ 22. The second Sirmian confession of faith by the Arians, for subscribing which, Hosius and Potamon were severely censured, was drawn up before the emperor Constantius, not indeed by a regular council, but still by a company of distinguished bishops. See Mansi. Sacr. Conc. tom. 3. p. 293.) It condemns the use of the word *homousios* i. e. consubstantial, in the Nicene Creed, (c) on the simple ground that it is not Scriptural language, and is above human comprehension, but it declares plainly that (d) 'The Father is immortal, invisible, impassible, and without beginning: and that the Son was begotten of the Father. God of God, light of light, of whose generation no one knoweth but his Father.' It concludes moreover, by saying that (e) 'The TRINITY IS ALWAYS TO BE PRESERVED, as we read in the Gospel.

ingenita et inoriginata, et duos Deos statuere velit, anathema esto. Caput enim et principium omnium Filius est. Caput vero et principium Christi Deus: ita enim ad unum principium universitatis nullo initio menoatum, per Filium pio omnia reducimus.

(c) 'Quod vero quosdam aut multos movebat de substantia, quæ Græcè *usia* appellatum, id est, ut expressius intelligatur, *Homousion*, aut quod dicitur *Homoension*, nullam omnino fieri oportere mentionem: nec quenquam prædicare; ea de causa et ratione, quod nec in divinis Scripturis contineatur, et quod super hominis scientiam sit, nec quisquam possit nativitatem Filii enarrare, de quo Scriptum est *Generitorem ejus quis enarrabit?* Scire autem manifestum est solam Patrem, quomodo genuerit Filium suum, et Filium quomodo genitus sit a Patre.'

(d) 'Patrem initium non habere, invisibilem esse, immortalem esse, impassibilem esse. Filium autem natum esse ex Patre, Deum ex Deo, lumen ex lumine, ejus Filii generationem, ut ante dictum est, neminem scire, nisi Patrem suum.'

(e) 'Trinitas semper servanda est, sicut legimus in Evangelio. *Ita*

Go baptize all nations, in the name of the Father and of the Son and of the Holy Ghost.' So that we might have reason to rejoice if there were no worse specimens of orthodoxy than this in our own day, although it was styled, by the Catholics of the fourth century, 'an example of blasphemy,' because it did not distinctly pronounce upon the Divine essence of the Son and the Holy Spirit. (Mansi Sac. Concil. Tom. 3. p. 263.)

We see then, and it is worthy of great observation, that the creeds even of the Arians afford no countenance to that perilous system which some are so fond of regarding as rational Christianity. It is indeed true that there is no novelty in this system. It appeared very early, and took a distinct shape under several ancient heretics, such as Theodotus, Artemon, and especially Photinus, in the fourth century, but it was always opposed by the Church, and its open adherents were marked with reprobation.

In the unbounded license of opinion which followed the Reformation, it was revived by Socinus, it was propagated in England by Priestly and others, in Germany by a host of learned cavillers, and in this country by many who would fain persuade themselves that primitive Christianity gives testimony in their favor:—an opinion which Dr. Priestly's book on the Corruptions of Christianity never could have established in any sober mind, if it were not for the ignorance and contempt of antiquity which is so unhappily characteristic of our age.

To settle this question as a mere matter of historical fact, we know of no method so satisfactory as an honest examin-

et baptizate omnes gentes, in nomine Patris et Filii et Spiritus sancti. Integer, perfectus numerus Trinitatis est. Paracletus autem Spiritus per Filium est, qui missus venit juxta promissum, ut apostolos et omnes credentes instrueret, doceret, sanctificaret.'

ation of the ancient Creeds and Councils. An occasional line, an unguarded expression, or even a few garbled extracts from the fathers, can give no fair representation of their opinions on so momentous a subject of controversy. The strongest evidence of the opinions of the early Christians must, from the very nature of the case, be found in their councils and their creeds. Large bodies of the most distinguished men, conferring with care and drawing up their confession of faith with the most jealous and scrupulous caution, must be presumed to give a far better portrait of the general—the CATHOLIC sentiment, than any other testimony can furnish. But when, as in the present case, all the most eminent writers concur with the Councils—when we see that ALL their most public, most solemn, most unquestionable declarations of faith are plainly and unquestionably TRINITARIAN,—that the very Arians themselves were obliged by the force of universal concurrence to put on the semblance of truth, and in their Creeds profess allegiance to the same TRINITY,—we are equally grieved and astonished by the delusion which affects to discover the anti-trinitarian doctrine in the records of Christian antiquity.

§ 23. But we hasten to conclude this portion of our labor, by referring to the famous Council of Rimini, held by order of Constantius, himself an Arian, A. D. 359, where four hundred Bishops assembled, and notwithstanding the utmost exertion was made by the Arians to establish *their Trinity*, by omitting the decisive terms of the Nicene Creed, notwithstanding the influence of the emperor, and the apprehension of banishment and persecution, they determined to adhere to the Nicene Confession, and solemnly re-published it as the symbol of the Catholic faith.

The zealous Athanasius, who had distinguished himself

at the Council of Nice thirty five years before, speaks of his feelings on this occasion as follows. (f) ‘I revolved in my mind,’ says he, ‘not without grief, along with my sincere brethren, what might be the result of this movement. What motive impelled men, that the whole world should be thrown into confusion? Or why should those, who hitherto were called clergymen, run hither and thither, and wait so long in order to discover how they should believe in our Lord Jesus Christ? For if they had believed, they surely would not be searching for faith as if they had not found it. This thing must give great scandal to the Catechumens, and yield abundant derision to the heathen. If Christians, as if awaking out of sleep, now seek how they ought to believe in Christ, certainly their clergy, although they have hitherto had the authority almost of masters with the people, must declare themselves unbelievers, since that which they seek, they must acknowledge that they have not.’ Again, speaking of the vast influence which the emperor seemed to exercise, he says, ‘The beginning of their doctrine (viz. the Arian leaders) they do not date from former times, but from the time of Constantius. They have written all things with respect to his heresy, and although they pretend to write of the Lord, they have created another Lord to themselves, namely, Constantius, for he gives them the faculty of writing impiously, and they who deny that the Son of God is eternal, apply the term eternal to their emperor.’ The zealous bishop here alludes to the title given by the Arians to the emperor in the superscription of the Creed which they offered to the Coun-

(f) Ἐπειτα καὶ κεῖνο διενόμενον μετὰ τῶν ἐνταῦθα γνησίων ἀδελφῶν, καὶ καθ’ ἑαυτοὺς ἰχθαλλόμενον, θεωροῦντες τοῦ ἀπρεπὲς τῆς τοσαύτης συνδρομῆς. τί γὰρ τοσούτον ἔπειξεν, ὥστε τὴν οἰκουμένην διαταραχθῆναι; κ. τ. λ. De Synod. Epist. Op. St. Athan. Tom. 1. p. 870.

cil. But notwithstanding all these disadvantages, the truth prevailed, and the Council unanimously addressed their opinion to the Emperor in the following words: (Mansi. Sacr. Concil. Tom 3. p. 302.)

The Synodical Epistle delivered by the legates to Constantius.

(g) 'In obedience to the command of God, and your pious edict, we have decided by our suffrages that those doctrines which have been delivered to us formerly, should be established as they have been handed down. For we have assembled at Ariminum from all the cities situated towards the West, that the faith of the Catholic Church might be recognised, and that those who hold a contrary opinion might be made manifest. And there, after a long deliberation, that faith is seen to be the best, which has endured from ancient times until now: which the Prophets and Evangelists and Apostles through our Lord Jesus Christ, preached, which is the guardian of your empire and the defender of your health. It is therefore decreed, that retaining it we should worship, and that worshipping according to it we should preserve it to the end. For we held it unbecoming and unlawful, that we should desire to change aught of those things which were rightly and justly decreed and settled by an accurate deliberation, publicly, at the Council of Nice,

(g) ' Ἐπεὶ τῆς του κελεύσεως, καὶ τῆς οὐκ ἐκείνης προστάγματος, τὰ τὸ πάλαι δογματισθέντα γεγενῆσθαι πιστεύοντες· εἰς γὰρ Ἀρήμινον ἐκ πασῶν τῶν προσδεδωμένων, εἰς τὸ αὐτὸ πνεῦμα συσχεσάμενοι, καὶ ἡμῶν τῆς καθολικῆς ἐκκλησίας προσεδόντες, καὶ οἱ παπῶντες ἀρχιερεῖς ἐκδηλοῦντες ὡς γὰρ ἐπὶ αἰῶνα τὸ θεοκαταστατὲς ἐκκλησιάζοντες, αἰρετικὴν ἐσχάτην τὴν πίστιν τὴν ἐκ τῆς καθολικῆς διακονίας, ἣν καὶ οἱ προφῆται καὶ τὰ εὐαγγέλια, καὶ οἱ ἀπόστολοι διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐκτίθεισαν, τοῦ καὶ τῆς σῆς βασιλείας ἡρώδου, καὶ τῆς σῆς εὐφροσύνης προσάγειν, ὅτι ταύτην κατασχόντες φυλάττουσιν, καὶ φυλάττοντες ἕως τῆς διακρίσεως ἁποπύον γὰρ καὶ ἀθέμιτοι ἐφ' αὐτὴν τοῦ ὁρθοῦ καὶ δικαιοῦ ὁριουμένου τι μεταλλάσσειν, καὶ τῶν ἐν Νικαίᾳ κοινῇ μετὰ τοῦ εὐδοξοτάτου πατρὸς καὶ βασιλέως Κωνσταντι-

before that most illustrious Prince Constantine your father, in which confession there is so much learning and wisdom, that it has been promulgated every where to the ears and minds of all men, to which the Arian heresy is hostile and mortally opposed; since, by it not only that but all other heresies are removed. With regard to which we judge it rash to add any thing, and perilous to take any thing away, for if any thing be done, the enemies of truth will be at liberty to do as they please,' &c.

§ 24. Having thus traced the Trinitarian faith, from the Creed of Irenæus, the Bishop of Lyons, who flourished about fifty years from the death of the Apostle John, down to the latter part of the fourth century—having seen it pervading the whole Catholic or Universal Church while it was under persecution, then raising the standard of orthodoxy under the emperor Constantine at the Council of Nice, and lastly resisting the power and influence of his son Constantius at the Council of Rimini, and having found it so firmly established that its very enemies, the Arians, with the emperor at their head, were compelled to retain the name and appearance of the Trinitarian doctrine in their confessions of faith, and actually fulminated the strongest anathemas against the opposers of it, we conclude this chapter by asking the enemies of Trinitarianism to point out only one Council which adopted their sentiments—to show us only one public confession of faith which ventured to approve them. If they cannot do this, is it unreasonable to say that whatever affinity they may claim

του εσκευμένωι, ὧν ἡ διδασκαλία τε καὶ το γρόνημα διήλθε καὶ ἐκτρίχθη
εις πᾶσας ἀνθρώπων ἀκούας τε καὶ διανοίας· ἡ τις αἰτιπαλὸς μόνῃ καὶ ὀλε-
τῇ τῆς Ἀρείου ἀθέσεως ἐπὶ ῥῆξε· δι' ἧς οὐ μόνον αὐτῇ, ἀλλὰ καὶ αἱ λοιπαὶ
ἁγασεὶς καθηρεθῶσι· ἐν ᾗ ὧτως καὶ το προσθεῖναι τι σφαλῆρον, καὶ το
ἀφιλεσθαι επικινδυνὸν ὑπαρχει· ὥς ἔπερ καὶ θατερον γενοίτο, ἔσται, τοῖς
ἐχθροῖς ἄδειά του ποιεῖν ἅπερ βούλονται.

with a few heretics which the Councils of the Arians themselves condemned, and whatever alliance they may make with modern philosophy, the time is at hand when every intelligent mind must see that the Primitive Church is absolute, decided, and unanimous against them.

CHAPTER II.

The topics to which this chapter is devoted arise from the course of argument presented by the second discourse of the series, and are as follows, viz:

1. The illustrations employed to show that there is nothing absurd or unreasonable in the doctrine which maintains the Trinity of the Persons to be consistent with the Unity of Essence in the Godhead.
2. The Plurality of Persons intimated by the phrasology of the Old Testament.

§ 1. The ancient fathers used many illustrations of the Trinitarian doctrine, in argument with heretics and unbelievers, of which we may extract a few specimens for the reader's satisfaction. In the copious commentary of Gelasius of Cyzicen on the council of Nice, (see Mansi Sac. Concil. Tom. 2.) we have sundry examples from the disputation between the orthodox and the philosophers.

Thus, (p. 861.) Leontius, arguing with an Arian philosopher on the subject of the Holy Spirit, says that He is inseparable from the Father and the Son, as is the Son from the Father, and the Father from the Son. (a) 'Come,' continues Leontius, 'and let us see whether, by comparisons, however weak, you can receive instruction. Your word,

(a) Δεῦρο δέ, εἰ δοκεῖ, λάμβανε καὶ δι' ὑποδειγμάτων, εἰ καὶ ἀσθενεστέραν, χρηστὰς ὑποθίγας, ὁ λόγος ὁ σος, καὶ παντὸς ἀνθρώπου, προφορικῶς μὲν

essence of God, nevertheless we offer a similitude which occurs to us, although not equal to the subject, yet perhaps likely to be useful to those who faithfully receive it, and affording a sufficient image of piety to such as are willing to consider it piously. Look then at this sensible or material fire, though it is one nature or substance, yet there is a trinity in it, the fire, the splendor, and the light, and neither of these is prior to the other, nor can these three, the fire, the splendor, and the light, be separated from each other.'

There is a third illustration, a little further on, (p. 867.) thus stated. (c) 'Let us consider,' says the same bishop Leontius, addressing himself to the philosopher who has just expressed his full conviction, 'Let us consider the fountain which generates a stream of water, for every stream, as you know, has a fountain from which it rises, thence proceeds the stream of water. But no one calls the stream the fountain, nor the fountain the stream; but the fountain is called the fountain, and the stream is called the stream, and both are called one water. But when any one would draw water from the fountain or the stream, he changes his phraseology, for he does not say go and draw me the fountain or the stream, but water: and thus we see

ἐπιδείκνυται οὐ μέτριον πρὸς ὀφείλειαν τοῖς πίστει δαχουμένοις. ἀλλ' ἱκανὴν εἰκόνα παρέχον τῆς ὑπερβουλῆς τοῖς νοήσεσιν ἐκείνοις νοῦν. λέγουμεν, το αἰσθητὸν τοῦτο πῦρ φύσις μία οἱ, ἡτοι οὐσία. τρία εἰσι κατὰ ταῦτο. πῦρ, ἀπαύγασμα, φῶς· καὶ οὐδὲν τοῦτο προὔλασχει τῶν θάτερον εἰσίσταται, ἀλλ' ἔστιν αὐτοῖς ἀλλήλων τὰ τρία, τὸ πῦρ, τὸ ἐξ αὐτοῦ ἀπαύγασμα, καὶ τὸ φῶς.

(c) Πηγὴν νοήσωμεν γεννησαν ποταμὸν ὕδατος· πῶς γὰρ ποταμὸς. ὡς οἰσθα, πηγὴν ἔχει γεννῆσαι· εἴτα προερχεται μὲν ὁ ποταμὸς τοῦ ὕδατος. ἀλλ' οὐθεὶς καλεῖ τὸν ποταμὸν πηγὴν, ἢ τὴν πηγὴν ποταμὸν· ἀλλ' ἢ πηγὴ πηγὴ καλεῖται, καὶ ὁ ποταμὸς ποταμὸς· καὶ ἀμφότερα ἐν ὕδατι. ἐπὶ δὲ τίς ἐθέλοι ἀρτῶσθαι ἐκ τοῦ ποταμοῦ ἢ τῆς πηγῆς ὕδατος. μεταβάλλει τὴν προσήγοριαν· οὐκ ἐρεῖ γὰρ, ἀπέλθε, πορευθεὶς ἀντλήσον, καὶ φέρε μοι τὴν

again one substance with three persons, the fountain, the stream, and the water.'

This mode of illustrating the mystery of the Trinity, however, was familiar long before the Council of Nice; for in Tertullian's treatise against Praxeas (p. 504.) more than a century earlier, we find this language. (d) 'God produced the Word, as the root produces the tree, and the fountain the stream, and the sun the ray.' And again a little further on:

(e) 'The third is the Spirit from God and the Son, as the third from the root, the fruit from the tree. And the third from the fountain, the brook from the stream. And the third from the sun, the point from the ray.' And again, (p. 507. D.) he uses the same kind of illustration with regard to another part of his argument. (f) 'For,' says he, 'when I speak of the ray of the sun separately, I shall call it the sun: but in speaking of the sun from which the ray proceeds, I shall not call the ray immediately the sun. Yet although I shall not make two suns, nevertheless the sun and his ray are two things, and I shall count them as two species of one undivided substance, as God and his Word, as the Father and the Son.' And again, when proving to Praxeas that notwithstanding the Son was one with the Father, since the Divine essence was one and

πρὸς τὴν τοῦ πατρὸς οὐσίαν ἰδέσθαι, καὶ οὐκ ἔστιν ἡ φύσις, ἀλλὰ δὲ προσηγορία λέξιμα, πρὸς τοῦ υἱοῦ ἰδέσθαι.

(d) "Protulit enim Deus sermonem, quem admodum etiam Paracletus docet, sicut radix fruticem, et fons fluvium, et sol radium."

(e) "Tertius enim est Spiritus à Deo et filio, sicut tertius à radice fructus ex frutice. Et tertius à fonte, rivus ex flumine. Et tertius à sole, apex ex radio."

(f) "Nam et radium solis seorsum solem vocabo; solem autem nominans cujus est radius, non statim et radium solem appellabo. Nam etsi soles duos non faciam, tamen et solem et radium ejus tam duas res, et duas species unius indivisae substantiae numerabo, quàm Deum et sermonem ejus, quàm patrem et filium."

indivisible, nevertheless the Son alone suffered, and not the Father with him, he uses this illustration, (p. 518. B.) (g) For if any foulness contaminates a stream, although that stream flows in one substance from the fountain, and cannot be separated from the fountain, yet the foulness of the stream does not belong to the fountain. And although it is the water of the fountain which suffers in the stream, so long as it suffers not in the fountain but in the stream, it is plain that the fountain does not suffer, but the stream which is from the fountain.'

The philosophical correctness of the illustrations given in the discourse itself (vid p. 20.) from the sun in the firmament, and the metaphysical strictness of analogy afforded by the trinity in human nature, or by that in the mind of man, may doubtless be thought open to criticism, by many of our readers. We would observe, however, that our object required the use of popular terms in their popular acceptance: nor could we, with any propriety, have regarded the artificial distinctions of science in an argument which was intended merely to furnish a plain and simple reply to a very common cavil. Besides which, we must frankly acknowledge—so far as metaphysical objections may be concerned,—that we take but small account of them in questions of theology. The science of mental philosophy was never in a more unsettled state than it is at the present moment; and he that would attempt to do full justice to the many guides who have professed a familiar knowledge of that mysterious labyrinth, the microcosm of man, must possess a strength of intellect and of

(g) "Nam et fluvius si aliqua turbulentia contaminatur, quamquam una substantia de fonte decurrat, nec secernatur à fonte, tamen fluvii injuria non pertinebit ad fontem. Et licet aqua fontis sit quæ patiatur in fluvio, dum non in fonte patitur, sed in fluvio; non fons patitur, sed fluvius qui ex fonte est."

purpose equal to any undertaking. Still we feel it incumbent on us to express our gratitude to those men who have endeavored to place metaphysics in her true rank as the handmaid to Faith. Especially would we record our admiration of that original and extraordinary author, Coleridge, who, standing in the fore-front of literary and metaphysical distinction, has rendered his public homage to the sacred doctrine of the Trinity, and entered his solemn protest against the antagonist system: and we add our hearty thanks to the able and accomplished scholar who has introduced him so well to the knowledge and applause of the American public.

But to return from an undesigned digression, we shall close this section by one of the most beautiful illustrations of ancient theological literature, from the Nestorian, Mar Ebedjesu, translated from the Syriac of 'The Book of the Pearl,' &c. See Asseman. Biblioth. Oriental. tom. 3. p. 332. The subject is the union of the Divine with the human nature in the Redeemer, and the language is as follows, in a free English dress.

(h) 'He (i. e. the eternal Word) took man for his habitation, and made him his temple and his home, and united this participant of mortal nature with his Deity, in an eternal and indissoluble union, and constituted it his partner in rule and power and sovereignty. And truly the Divine nature illuminated the human nature by this union, as the fairest pearl of purity is illustrated by the light of the sun shining

(h) 'Propterea hominem in suum habitaculum assumpsit, ac templum et domicilium suum effecit, et cum divinitate sua mortalis naturæ participem univit unione sempiterna et indissolubili, sibi que consortem constituit in dominatione et potestate ac regno. Nempe natura divina humanam naturam illuminavit per adhesionem, sicut margarita optima et pura lumine solis sibi affulgente collustratur: adeo ut illuminati naturæ naturæ illuminantis fiat similia, indeque micantibus radiis et fulgori.

into it, so that the nature of the illuminated becomes like the nature of the illuminator, and shines in rays of light ; and yet the nature which effects this is in no respect changed by that nature on which it operates. And as the word conceived in the mind becomes united with visible writing, by intellectual consent, and is sent in this form from place to place, while yet it deserts not the mind which conceived it, so by the divine will, the Word was united to man for us, and came into the world, but in such wise that in his essence he never departed from the Father. The Word was made flesh and dwelt among us.'

§ 2. On the Plurality of Persons in the Godhead intimated by the phraseology of the Old Testament.

It has been a very ancient notion amongst Christians, that the plural form of expression combined with the singular which occurs so frequently throughout the Old Testament in speaking of the words and actions of the Deity, was to be fully understood and properly justified only by the doctrine of the Trinity. We shall first cite a passage from Tertullian to this effect, and then examine, briefly, the grammatical state of the question.

(i) 'If,' says Tertullian to the heretic Praxeas, (p. 506. c.) 'the number of the Trinity still offends you, as if the Divine Persons were not connected in simple unity, I ask

bus speciem natura suscipiens præbeat, qualem natura effectrix, ut factor nullam mutationem ex factura patientis subeat. Et quemadmodum verbum intra animam conceptum scripturæ sensibili unitur per intellectualem consensum, et ex uno loco in alterum mittitur, ut locum suum minime deserat: ita verbum ex Patre homini ex nobis per intellectum unitum fuit, atque in mundum venit, ita ut à Patre suo in sua essentia minime recesserit. Verbum enim caro factum est, et habitavit in nobis.'

(i) 'Si te adhuc numerus scandalizat Trinitatis, quasi non connexæ in unitate simplici, interrogo quomodo unicus et singularis pluraliter loqui-

how the only and singular God speaks plurally. Let us make man in our own image and likeness, when he ought to have said, I will make man in my image and likeness, as being simple and alone? Again in the following passage, Behold Adam is made as one of us. Does he deceive or jest, that being one and alone and singular, he should speak like many: or did he address himself to the angels, as the Jews interpret it, who do not acknowledge the Son at all; or whether was it that he was Father, Son and Spirit, and so showing himself Plural, he spoke to himself in the plural form? Yea, because the Son was united to him, the second Person, his Word, and the third Person, the Spirit, in the Word, therefore he spoke plurally, Let *us* make, and, *Our*, and, *Us*.'

With regard to the peculiarity of the Hebrew language mentioned in the discourse, I am happy to avail myself of the very luminous statement of Rev. John Pye Smith, D. D., author of 'The Scripture Testimony to the Messiah,' 1 vol. p. 501, who has treated this subject with great learning and ability, and whose work is the most recent that I have seen.

'The attention of Scripture critics in both ancient and modern times,' says this writer, 'has been drawn to a remarkable peculiarity in the Hebrew language and its dialect the Chaldee: a peculiarity which, so far as I have

tur? Faciamus hominem ad imaginem et similitudinem nostram: cum debuerit dixisse, Faciam hominem ad imaginem et similitudinem meam, ut pote unicus et singularis. Sed et in sequentibus: Ecce Adam factus est tanquam unus ex nobis, fallit aut ludit, ut cum unus, et solus, et singularis esset, numerose loqueretur: aut numquid angelis loquebatur, ut Judæi interpretantur, quia nec ipsi filium agnoscunt; an quia ipse erat Pater, Filius, Spiritus, ideo pluralem se præstans, pluraliter sibi loquebatur: Imo quia jam adhærebat illi filius, secunda persona, sermo ipsius, et tertia spiritus in sermone, ideo pluraliter pronunciavit, Faciamus, et, Nostram, et, Nobis.'

been able to learn, has not its parallel in any other known language. A little explanation will make it intelligible to those who have never paid attention to these studies.

The most usual appellation of the Deity in the original Scriptures of the Old Testament is (j) Elohim, (or, as commonly read by those who reject the points, Aleim,) which is constantly translated GOD: but it is the regular plural of (k) Eloah, which also occurs, though much less frequently than in the plural form, and is always translated in the same manner.

‘This plural appellative is generally put in agreement with singular verbs, pronouns, and adjectives: as in the first sentence of the Pentateuch, (l) Elohim created;—in Latin the anomaly can be expressed more fully, i. e. *creavit Dii*; or in French, *les Dieux crea.*’ Here the nominative is plural, and the verb is singular. ‘This is the ordinary construction through the whole Hebrew Bible.’

‘The singular form Eloah occurs perhaps sixty or seventy times: twice in the Hymn of Moses (Deut. xxxii.) Several times in the Prophets, forty times in the book of Job, and in the other books sixteen times: but the plural Elohim occurs about two thousand five hundred times.’ *Simonis Lex. ab Eichorn. p. 119. Hal. 1793.*

‘Elohim is generally supposed to be the only one of the Divine names which appears in the plural number, but Drusius, Buxtorf, Heeser, Eichorn, Gesenius, and other distinguished scholars, have maintained that (m) Adonai (Sovereign) and (n) Shaddai, (the all-sufficient) are plurals of an obsolete and unusual form. The former of these words is of the same family with (o) Adon, (Lord, Master, Sovereign,) which, both in its singular and in its plural form,

(j) אלהים

(k) אלה

(l) ברא אלהים

(m) אדני

(n) שדי

(o) אדון

is applied to the Divine Being, as well as to human possessors of authority.'

'From this use of Adonim, or in its construct form Adoni, the plural of Adon, and from another case which will shortly be noticed, the Rabbinical grammarians have deduced a rule that substantives signifying dominion, dignity, or honor, are put in the plural form though denoting a singular object, and are joined in agreement with verbs or with adjectives in the singular: and this is technically styled the plural of excellence, *pluralis excellentiae*.

But as if to destroy this whole invention, it appears that in the wisdom of God the word 'Elohim' is often put into agreement with verbs pronouns and adjectives in the plural likewise. In most of the following examples this will be plainly seen. Where, however, the structure of the English does not admit of its being translated, the Latin, annexed, will show it distinctly.

(p) Gen. xx. 13. 'Elohim caused me to wander;—*vagari me fecerunt Dii*.

(q) Gen. xxxv. 7. 'The Elohim *were* revealed to him:—

(r) Deut. v. 26. 'that hath heard the voice of the *living Elohim*'—*Deorum viventium*.

(s) Josh. xxiv. 19. 'to serve Jehovah, for *he* is the *Holy Gods*'—*Dii sancti ipse*.

(t) 1 Sam. xvii. 26. 'the ranks of the *living Gods*'—*Deorum viventium*.

(u) 2 Sam. vii. 23. 'Whom *Gods have gone* to redeem unto himself;—*quem Dii iecerunt ad redimendum sibi*.

(p) התעו אתי אלהים

(q) נגלו אליו האלהים

(r) אשר שמע קול אלהים חיים

(s) לעבד את יהוה כי אלהים קדשים

(t) מערכות אלהים חיים

(u) אשר הלכו אלהים לפדות לו לעם

(v) Ps. lviii. 12. 'Surely there is *Elohim*, *Judges*, in the earth,' *Deos Judices*.

(w) Ps. cxlix. 2. 'Israel shall rejoice in his *Makers*.' *laetabitur Israel in Creatoribus suis*.

(x) Prov. ix. 10. 'The beginning of wisdom is the fear of Jehovah, and the knowledge of the *Holy ones*—*Sanc-torum*—' is understanding.'

(y) Is. liv. 5. 'For thy *Creators* is thy *Husbands*; *nam mariti tui Creatores tui*;—

(z) Jer. x. 10. 'Jehovah is the God of truth, he is the *living Gods*,' *ipse Dii viventes*.

It is plain that the rule of the *pluralis excellentiae*, above stated, does not account for these passages, even were it otherwise shown to be correct. But before we come to our conclusion let us examine the other places of Scripture upon which this rule is attempted to be sustained.

1st. The noun substantive Baali, the construct plural of Baal, (signifying the possessor of any thing, and in its secondary sense, a husband, a master, or an owner of any description of property) is said to occur sometimes in a plural form with a singular sense. The instances from which this opinion is inferred are extremely few, and they all refer to such kind of ownership as are a burlesque on the notion of the *plural of excellence*, as for example where we read of the owner, or Baal, of an ox, or ass, or of a covered well.

2. A very small list of other words is produced, such as Ezek. xxix. 3, 'The great Dragon,' (or the Crocodile) and 'Behemoth' in the book of Job, but the occurrence of

(v) אך יש אלהים שפטים בארץ

(w) ישמח ישראל בעשיו

(x) תחלת חכמה יראת חלל יהוה ורעת קרשים בינה

(y) כי בעליך עשיר

(z) ויהוה אלהים אמת חי אלהים חיים

these is too rare to establish any principle of interpretation, nor was the rule ever invented on account of them, since they may be rendered quite as well without its aid.

It is further worthy of remark that the full plural, *Baalim*, never occurs but in a proper plural application, and it has been supposed that it signified the deceased heroes whom the heathen deified after death, as was customary with all the pagan nations of antiquity. Thus Spencer, *De legib. Heb.* (Tubing. 1732.) p. 511, speaking of the Divine command to cut down the groves of the heathen, observes, that (a) 'the custom of the age had appropriated groves to the worship of the infernal deities, and therefore they constituted the proof of the established worship of their deceased heroes, that, is in the Hebrew, *Baalim*.' Be this, however, as it may, inasmuch as the cases adduced in support of this rabbinical rule are not cases of the full plural, but only such as have the pronominal suffix, Dr. Smith ingeniously supposes, that the noun *Baal* was brought within the range of analogy with the nouns אב father, אח brother, &c., through colloquial usage. When any of those names of relationship is used with a pronominal suffix it takes the ו as אבך thy father, אחי his brother, &c. Now בָּאִים is the only form in which this supposed plural of *Baal* is found, so that if Dr. Smith's conjecture be correct, these supposed plurals of excellence in the owners of the ox and the ass, will appear to be the construct form of the singular, and nothing more.

On the whole, therefore, Dr. Smith concludes that the cases, excluding *Elohim* and *Adonai*, which are supposed to prove the *plural of excellence*, are too few, and of too in-

(a) 'Quod seculi consuetudo lucos Diis inferis pene proprios fecisse, eosque cultus *raic Baalim* (i. e. mortuis heroibus) praestiti siqua luculenta constituisset.'

significant a character to establish such a rule in opposition to the fact which is observable through the whole Hebrew Bible, viz., that this grammatical solecism is NEVER USED WHEN SPEAKING OF KINGS AND GREAT MEN, nor is it used in the other names of the Deity, but only in the words Elohim and Adonai. It is true indeed, that many learned Trinitarians have seen no argument for the Sacred Trinity in this peculiarity. Calvin, Mercer, Pareus, Dru-sius, the two Buxtorfs, Frederic Spanheim, G. J. Vossius, Leusden, Marckius, J. D. Michaelis and Eichorn, with many others, have supported the negative of the argument. But there is a host of able writers on the other side; Junius, Polyander, Piscator, James Alting, Danzius, Hoorn-beck, Leidekker, Cocceius, Van Mastricht, Buddeus, and many others, are ranked on the affirmative of the question; and with them, in the opinion of Dr. Smith, lies the weight of the evidence. Indeed, as he well remarks, the principal objections of the former class are done away by the fact, that this grammatical peculiarity of the Hebrew is regarded only as an *intimation* of the Trinitarian doctrine; and not as a direct and sufficient testimony; for surely it is something new in the art of reasoning if a piece of evidence which does not conclusively prove the whole case, must therefore be cast aside as altogether irrelevant. It is the distinguishing characteristic of the whole Mosaic dispensation, that it was designed to prepare the way of the Lord, as a wise and necessary introduction to the full revelation of the Gospel; and why should not a professed trinitarian expect and rejoice to see this characteristic in the all-important article of the Trinity, as well as in every other feature of the Christian system?

But the anti-trinitarian thinks himself strong in the assertion that the word Elohim stands in such a position in many

passages as evidently to exclude the idea of plurality: and his examples are at hand. Thus we are told that it stands for one angel; as where Manoah says, (Judges xiii. 22.) 'We shall surely die, for we have seen Elohim.' Here, however, the construction of the objector is a manifest error, for Manoah had found, from the *wondrous doing* of him whom he had taken for an angel, that he had been in truth conversing with the Deity. Of course, then, he used the common appellation Elohim, not in reference to an angel, but to the Supreme Being, and used it correctly.

The next instance claimed is that of Exod. xxxii. 4, where the word Elohim is applied to the golden Calf. 'These be thy gods (Elohim) O Israel, who brought thee up out of the land of Egypt.' But to this, many sufficient answers may be given. First, that this is the language of the idolatrous multitude, '*they* said. These be thy gods,' &c., and it would be strange, indeed, if the original meaning designed to be intimated by the term, was to be learned from the language of idolatry. Secondly, it should be noted that the pronoun and the verb are also plural, '*These be*,' not '*This is*,' and it is plain, therefore, that it cannot pass for an instance of the *pluralis excellentiae*. The meaning would, then, be simply this; that as the people *desired* to have *gods* to go before them according to the Egyptian model, and had obtained one as a representative of the rest, they naturally use the language in a sense which referred to a plurality of deities. The next example of the anti-trinitarian occurs in the book of Judges xvi. 23, 24, where the Dagon of the Philistines is called by them, 'our Elohim,' to which may be added, says Dr. Smith, 1 Sam. v. 7, and we would add the case in 1 Kings xviii, where Baal is called 'your Elohim,' by the prophet Elijah. But truly an argument must be in great want of support which

looks to such proofs for corroboration. Elohim was the name of the true God among the Israelites—a name universally understood to signify their Supreme Being by all who held intercourse with them. Of course the heathen and the idolater would apply it as suited their convenience to the object of *their* Supreme worship; and the prophet Elijah, in conversing with them, would use the term in the same sense. But what has this to do with the true meaning of the word, as applied *originally* to the Deity? How can the borrowing and misapplying of a sacred term by an idolater help the true believer to understand its proper signification?

It is further said to be applied to Moses, *Exod. iv. 16.* ‘And the Lord said to Moses, ‘Behold I have made thee a God, (Elohim) to Pharaoh,’ the Hebrew is ‘for,’ or ‘instead of,’ Elohim, and the meaning is too plain to be mis understood, simply implying that Moses was the appointed deliverer of the Divine messages and performer of miracles to Pharaoh; and thus we know that Pharaoh himself understood it, because—idolater as he was—he never confounded Moses with God, but clearly distinguished his true character.

The last of the common examples adduced by anti-trinitarians, is that of the witch of Endor, where she exclaims, ‘I saw Gods, (Elohim) ascending out of the earth.’ Now this is truly an unfortunate instance to prove that the plural, Elohim, meant only Samuel, for the participle (ascending) is plural too, clearly proving that the sorceress saw more objects than one. Besides which, the sorceress, like the idolater, is but a poor authority for the true meaning of the names of Deity.

Such are the principal examples relied on to answer the current prevailing style of the sacred volume, where at least two thousand five hundred cases have been enumer-

ated of this union of the plural form Elohim, with singular nouns, verbs, and attributes: an anomaly so easily accounted for on the Trinitarian system, and so inexplicable on any other, that we do not well see how, among Trinitarians, there should ever have been more than one opinion on the subject.

We proceed to quote the conclusions of some learned men on the point in question, to show that the opinion we have espoused is sustained by high authority.

‘After the closest attention,’ says Dr. Smith, p. 521, ‘that I can give to all the parts of the case, the impression on my mind is favorable to the opinion that this peculiarity of idiom *originated* in a design to *intimate* a plurality in the nature of the One God: and that thus, in connexion with other circumstances calculated to suggest the same conception, it was intended to excite and prepare the minds of men for the more full declaration of this unsearchable mystery, which should in proper time be granted.’

In a note of the same author, we find this passage from the younger Buxtorf, who, although belonging to the negative side of the question, acknowledges nearly, if not quite, the opinion we have endeavored to maintain. Buxtorf. fil. Dissert. Philolog. Theol. Diss. v. § 44. ‘Not that I think,’ says he, ‘that this argument should be altogether rejected among Christians: for upon the same principle on which not a few of the Jews, as we have seen, refer this emphatical application of the plural number to a plurality of powers, or of influences, or of operations, that is *ad extra*, why may we not refer it *ad intra*, to a plurality of persons and to personal works? Yea, who certainly knows what that was which the ancient Jews understood by this plurality of powers and faculties?’

From Poole’s Synopsis Criticorum, 1 vol. p. 2. we take

but a short passage, as the arguments presented by the remainder of the article will occur elsewhere. Commenting on the words ‘Bara Elohim,’ in the first verse of Genesis, he says, (b) ‘Here is insinuated the plurality with the unity of God, although the Jews may endeavor frivolously to deny it. And the ancient Hebrews acknowledged it. ‘Come,’ says Rabbi Simeon Ben Jochai (in Zoar ad 6. Levit. Sectionem,) ‘Come and see the mystery of the word Elohim: there are three grades, and each grade alone by itself, nevertheless they are one, and they are joined in one, nor is one divided from the other.’

From the Loci Theolog. of the justly celebrated Gerhard, Lib. de Natura Dei, Cap. 4. § 27, we cite a very full, and, as we deem it, satisfactory argument.

(c) ‘This question,’ says he, ‘is to be discussed: Whether from the name Elohim, which is translated, though in the plural, God, the plurality of persons in the Godhead can be demonstrated? Wolfgang Capito in Hexaem. p. 65, says that the Jews are divided into three opinions on the point. Some say that it is a noun of multitude, having a singular signification: others say that the signification is truly plural, but that it denotes the powers and properties of God, and not the plurality of persons. Others refer it to the custom

(b) ברא אללים Ad verbum, creavit Dii. Insinuatur hic pluralitas in Deo cum unitate; licet Judaei conentur frivole refellere. Agnoscunt et veteres Hebraei. *Veni et vide mysterium verbi ELOHIM: sunt tres gradus, et quilibet gradus per se solus, i. e. distinctus; veruntamen sunt unus et in unum conjunguntur; nec unus ab altero dividitur, ait R. Simeon Ben Jochai in Zoar ad 6 Levitici Sectionem.*

(c) — ‘excutienda erit quæstio: An ex nomine Elohim, quod in plurali de Deo usurpatur, personarum in divinitate pluralitas demonstrari possit? Refert Wolf. Capito in Hexaem p. 65. Judæos hic in tres opiniones dividi: alii enim nomen multitudinis esse aiunt, quod significatu sit singulare: alii dicunt, quod significatio quidem sit multitudinis, interim non denotari eâ personarum pluralitatem, sed Dei virtutes et pro-

of men, who for the sake of honor, call a man strong in authority, by the name of many.'

'Against the first opinion observe this rule: that a noun of a plural termination, having in use the singular from which it is derived, is never taken in a singular acceptation. But Elohim has its singular Eloah,' (for the references see note.)—'Besides, other nouns of a plural termination which want the singular, are not put before a singular verb, but this noun is commonly construed with the singular, *בְּרֵאשִׁית אֱלֹהִים*. Lastly, that Elohim is not only plural in its form, but also in its signification, will plainly appear to any one who considers the use of the word when translated Judges, Angels,' &c.

'Against the second opinion observe: If on account of many powers or qualities being comprehended in one, a word is to be taken in the plural number with the adjunct of a singular verb, it must follow, that if there be many virtues in one thing and you wish to express them in one word, you should take the plural number of this word with a verb in the singular. Thus, a physician about to describe the virtues of a prietates, alii ad hominum consuetudinem referunt, qui honoris causa, multitudinis voce virum autoritate potentem nuncupent.

Contra primam opinionem observa hanc regulam: quodcunque nomen terminatione multitudinis suum singulare habet usitatum, à quo formetur, id pro singulari re nunquam accipitur. Jam verò Elohim habet suum singulare Eloah. Job 4. v. 9 cap. 12. v. 4. cap. 15. v. 8. cap. 36. v. 2. Psal. 18. v. 32. Psal. 114. v. 7. Habac. 3. v. 3.

Præterea nomina reliqua, terminatione pluralia, significatione singularia, non prætermittuntur verbo singulari, *עֶלְיוֹן אֱלֹהִים*. Denique quòd Elohim non solum voce plarale sit, sed etiam significatu, liquet consideranti usum vocis translata ad Judices et Angelos, &c.

Contra secundam opinionem observa: Si propter multas virtutes in reliqua comprehensas vox quædam usurpanda esset in plurali numero, cum adjuncto verbo singulari, sequeretur, si in una re multe essent virtutes, et eas velis unâ voce omnes explicare, sumendum esse itidem ejus vocis pluralem numerum cum verbo singulari. Sic medicus de-

rose, ought to say, *Roses has* the virtue of cooling, of strengthening the brain,' &c.

‘Against the third opinion, which is that of Aben Ezra and others, observe: that in all other languages in which the plural number is used for the singular, (for the sake of honor) *the noun substantive always remains singular, only the pronouns and the verbs are changed*; for example, We, Rodolphus, by the grace of God, command: but in the case before us the plural noun has added to it the singular verb.’

We would add to this important remark of Gerhard, that the whole practise of using the plural for the singular is confined to the *first and second personal pronouns*, and is *never extended to the third*, nor to *the proper names of individuals*. In the case of kings, and authors, and public speakers, custom has established the use of the personal pronoun, We, and Us, and in common parlance we say You instead of Thou to private individuals. But the verbs in such cases always agree with their pronominal subject, and in no case is the third person affected by this custom, for the very simple reason that if it were, all historical and narrative accuracy must be destroyed. Therefore although the king and the author say, We—the first, perhaps, because he is the embodied power of the *nation*, and the second, possibly, because he represents a *class* of men—yet no historian ever said, *They*, or *These*: when he spoke of *one* king or of *one* author. Neither did any historian ever put the plural form to the proper name of a king, in order to express his majesty.

scripturus vires Rosæ, dicere debuit: *Rosæ habet* virtutem refrigerandi, cerebrum roborandi, &c.

Contra tertiam opinionem, quæ est Aben-Ezræ et aliorum, observa: In reliquis linguis, quibus pluralis numerus pro singulari in usu est, nomen substantiæ manere singulare; pronomina autem et verba mutari v. g. Nos Dei gratiâ Rudolphus mandamus; hic autem nomen personæ habet sibi additum verbum singulare.

Nay, in the very strongest style of human royalty, the case contended for by the anti-trinitarian never occurred. ‘We, William the fourth, by the grace of God, *kings* of Great Britain,’ would be a novelty in any language upon earth : and much worse would the case appear if the historian should say, *Kings* fought, and authors wrote, when the reader was to understand but one king and one author. Very strange, therefore, has it seemed to us, that in the grammar and Chrestomathy of that deservedly eminent Hebrew scholar, Prof. Stuart, this plain distinction between the first and third person, and between the pronouns and the nouns, should have been so entirely overlooked. In page 110 of the Chrestomathy, nearly twenty examples are given as being favorable to the broad application of the rule of the plural of excellence, and there is not one which does not resolve itself into the well known modern usage of the *first* personal pronoun, *the verb agreeing with the nominative*. But what real application has this to the sacred historian relating what God did and said *in the third person, the noun too being plural and the verb singular* ! This last learned author observes, indeed, that the *pluralis excellentiæ*, in respect to the names of God, ‘seems now to be generally conceded.’ And much do we fear that his own high influence as a scholar and theologian has been greatly instrumental in producing the supposed appearance of this universal concession. Entertaining the highest esteem for his acquirements and his character, and cheerfully acknowledging that we make no pretensions to a comparison with him in any question of philology, and least of all in a point of Hebrew criticism, yet we must take leave to dissent from this assertion. And we venture still farther to ask whether *concession* to the antagonists of Christian verity is an offering which the defenders of the faith can ever be justified in making, unless they can be well assured that the Universal Church,

of which each man is but a member, cannot be injured by the concession? It is demonstrably certain, that from the second century to the present hour, the great body of Christian writers have attached considerable importance to the plural form of expression in the Old Testament, of which the present subject is a part. And we would seriously ask, whether the public advocate of orthodoxy can ever be justifiable in abandoning to his antagonists the ground occupied by thousands of his predecessors, only because he cannot see the importance of retaining it? We would ask, whether it is not enough, in every such case, to be silent, and leave a particular argument, of which we cannot see the force, to those who think they can? Candor, indeed, requires, that we never urge on another, sentiments which we do not truly entertain: but do not wisdom and modesty seem to demand, quite as imperiously, that we should not volunteer the making *concessions*, when contending for the truth of God, for which our friends and brethren will not thank us, and which the adversary will take, not as a free gift, but as a spoil, and use as a triumphant weapon against orthodoxy for ever after?

But let us return to the argument of Gerhard, from which we have unconsciously made so long a digression. (d) ‘We say therefore,’ says he, ‘that the mystery of the plurality of persons in the Trinity, lies hidden in the word *Elohim*; according to the dispensation of that period, and to the mode of revelation usual in the Old Testament. Nor can any other sure and constant reason be assigned for the assumption of the plural number by the Deity, but the plurality of persons. Hence the Rabbi Hunna says

(d) § 31. ‘*Dicimus ergò latere in voce Elohim mysterium pluralitatis personarum in Trinitate, pro dispensatione, ac modo patefactionis in Vet. Testam. usitatæ. Neque enim potest alia certa et constans ratio reddi pluralis numeri de Deo usurpati quam personarum pluralitas.*

of this form of expression; *Unless this word had been thus written, it would not have been lawful for any one to have spoken in such a manner.* And observe further, that this word Elohim is found in many places, not only with the singular verb, but also in construction with verbs and adjectives in the plural, which still more manifestly shows the plurality of the persons in the Deity, for it is not usual that a plural verb or adjective should be joined to one person.

One citation more from the Instit. Theolog. Dogmat. of the distinguished Buddeus, Ed. Lips. 1723. p. 259, must close this chapter, already extended to an unexpected length. Speaking of this word, Elohim, this learned theologian says, (e) 'What is principally, however, to be observed about this word, is that it is usually found in the plural form, more rarely in the singular, in which however, it is by no means deficient. Learned men are accustomed to dispute among themselves sharply about the causes of this peculiarity. There are who think the plurality of persons in the Divine essence is signified not obscurely by this number of multitude: and this the more, because no probable reason can otherwise be assigned, why this word should be found so constantly in the plural. This opinion neverthe-

Hinc Rab. Hanna de hac loquendi forma dixit: *Nisi hic sermo sic esset scriptus, aemini ita loqui licuisset.* Observa autem vocem Elohim non tantum cum singulari, sed etiam cum verbo et adjectivo pluralibus constructam in quibusdam locis inveniri, et tunc manifestus indicantur plures personæ Deitatis: non enim consuevit verbum vel adjectivum plurale uni personæ tribui."

(e) Præcipuum autem, quod de voce hæc adhuc observandum, hoc est, quod plerumque in plurali numero adhibeatur: raris in singulari, quo nequiquam destituitur. Id vero quamquam causam fiat, acriter inter se disceptare viri docti solent. Sunt enim qui personarum in essentia divina pluralitatem isto multitudinis numero haud obscure significari existimant: idque eo magis, quod nulla ceteroquin probabili adferri ratio queat, cur vox hæc tam constanter in multitudinis nu-

less, not only the Jews and the Socinians of our age, but others also, who otherwise admit the Trinity of Persons in one essence, sharply oppose; *but without reason. For that some plurality in the Divine essence is signified by this word is extremely manifest, and what other can it be, but of the Persons?*

We omit the course of this writer's argument, for the sake of brevity, and only add what may be called his conclusion. p. 260. (f) 'I do not indeed,' says he, 'assert that the plural number of this noun alone suffices to prove the plurality of the Divine Persons; much less that the Trinity of Persons can be demonstrated from it: but when this mystery appears elsewhere, I contend that from hence great strength may be brought to the assertion of the personal plurality: especially as no other reason of this peculiarity can be given.'

Enough, we trust, has been said, to justify the language of the discourse, to show the lover of the Old Testament a new reason for admiring the beautiful and sublime consistency which runs throughout the whole Book of God, and to make it at least questionable whether this point is generally conceded by the Trinitarian to the Socinian and the Jew, and more than questionable whether it ever ought to be.

mero adhibeatur. Quam tamen sententiam non Judæi modo, ac Soci-
ni adseclæ, sed alii quoque, qui cæteroquin personarum in una essentia
trinitatem admittunt, acriter impugnant: sed sine ratione. Pluralitatem
enim quamdam in essentia divina hac voce significari, nimis manifes-
tum est; quam vero aliam, quam personarum?

(f) Non equidem assero, solum nominis hujus numerum pluralem,
ad personarum divinarum pluralitatem evincendam sufficere; multo
minus trinitatem personarum ex eo confici posse: sed cum aliunde
etiam hocce mysterium constet, magnum inde ad pluralitatem persona-
rum adserendam accedere robur, contendo: præsertim, cum nulla alia
istius rei adferri ratio queat.

CHAPTER III.

On the error of the Romanist and the Socinian, who both allege that in the opinion of the Fathers and the Primitive Church, the doctrine of the Trinity is not set forth in the Scriptures.

HAVING made it our object in this dissertation, as far as practicable, to give the words of other men, rather than our own, we shall cite a passage from Chillingworth, one from Mr. Jared Sparks, and one from Bishop Bull, on the subject proposed, and then, by plain quotations from the Fathers, show the true state of the question.

‘I would show you,’ says Chillingworth, arguing with his adversary against the infallibility of the Church of Rome, (see Preface to the author of *Charity Maintained*, § 16,) ‘that divers ways the doctors of your Church do the principal and proper work of the Socinians for them, undermining the doctrine of the Trinity, by denying it to be supported by those pillars of the faith, which alone are fit and able to support it. I mean Scripture, and the consent of the ancient doctors.’

§ 17. ‘For Scripture,’ continues he, ‘your men deny very plainly and frequently, that this doctrine can be proved by it. See, if you please, this plainly taught, and urged

very earnestly, by Cardinal Hosius, De Author. Sac. by Gordon. Huntlaüs, by Gretserus and Tannerus, and also by Vega, Possevin, Wickus and others.' Again, p. 45. § 18. 'And hath not your great antiquary Petavius, in his notes upon Epiphanius, in Hær. 69. been very liberal to the adversaries of the doctrine of the Trinity, and in a manner given them for patrons and advocates, first Justin Martyr, and then almost all the Fathers before the Council of Nice, whose speeches, he says, touching this point, *cum orthodoxæ fidei regula minime consentiunt?*'

We are exceedingly surprised to find a writer of character and talent, such as Mr. Jared Sparks, quoting these sentiments of Chillingworth, in such a manner as to lead his reader to suppose that the opinions of Chillingworth and of the Romanists were the same. His language is this; (vid. 'Inquiry into the comparative moral tendency of Trinitarian and Unitarian doctrines.' A. D. 1823. p. 159.) 'On this subject, Chillingworth says to a catholic, 'as for scripture, your men deny very plainly and frequently that the doctrine (of the Trinity) can be proved by it;' and in the note, Mr. Sparks, referring to the above work, and to the very section, alleges that 'Chillingworth refers to sundry authors in support of the assertion.' But inasmuch as Mr. Sparks has chosen to leave the authority of Chillingworth in this seeming accordance with his own views, we shall cite another sentence, which is in the very next section of the piece referred to, p. 46. 'You see,' says Chillingworth, addressing his Roman Catholic antagonist, 'with what probable matter I might furnish out and justify my accusation, if I should charge you with leading men to Socinianism; yet do I not conceive, that I have ground enough for this odious imputation. And much less should you have charged Protestants with it, whom you confess to

abhor and detest it, *and who fight against it, not with broken reeds, and out of the paper fortresses of an imaginary infallibility, (which were only to make sport for their adversaries;)* but with the sword of the Spirit—the Word of God; of which we may say most truly, what David said of Goliath's sword, offered him by Abimelech, *non est sicut iste*, there is none comparable to it.' Now it is somewhat singular that Mr. Sparks could not find Chillingworth's sentiments, although they were in the sentence which went immediately before, and in the section which immediately followed the passage which he has quoted.

The key to this mistake, may be found in Mr. Sparks' undertaking to prove the following startling propositions. 'The opinion,' says he, 'that the Trinity is plainly taught in the Scriptures, *has not generally prevailed till of late.*' p. 150. Again p. 151: 'Let us go back to the time of our Saviour—let us accompany the apostles in their travels and ascertain the opinions which were derived from their instructions—let us refer to the first believers in Christianity—to the early and later Fathers—to the Catholics after the Reformation—to some of the first Reformers—to the Arminians of Holland—and even to *eminent English Divines.*' The train of testimony which might be brought from these sources would show with *how little discretion the Trinity is now affirmed to be plainly taught in the Scriptures*; and with how little regard to consistency it is imposed as a necessary article of faith.' Again, p. 155: 'Athanasius allows that Christ did not make known his deity to the Jews, and endeavors to account for it by intimating that the world could not yet bear such a doctrine, and he adds, 'I venture to affirm that even the blessed disciples themselves, had not a clear knowledge of his deity, till the Holy Spirit

came on them at the day of Pentecost.'—Theodoret speaks to the same purpose. Before his death and sufferings, the Lord Christ did not appear as God, either to the Jews generally, or to his apostles. Chrysostom further says, that Mary, the mother of Jesus, did not herself know the secret of his being the Supreme God, &c.'

'From these sentiments of the Fathers,' says Mr. Sparks, (p. 157,) 'it may justly be inferred that *in their opinion no such doctrine as the Trinity, nor even the Deity of Christ, is plainly set forth in the Scriptures.*'

We perceive, therefore, that Mr. S. had undertaken to prove that some English Divines, to wit, Chillingworth, for one, and the Fathers, generally, agreed with himself and the Roman Catholics in the position, that THE SCRIPTURES DID NOT PLAINLY TEACH THE DOCTRINE OF THE TRINITY AND THAT THE FATHERS KNEW IT. We have shown that in the case of Chillingworth he was utterly mistaken, and we shall presently show that in the case of the Fathers he has been equally misled. We should do injustice, however, to Mr. Sparks, if we did not notice a far more striking instance of his skill in misapprehension, for which we Episcopalians are specially indebted to him. In a note to page 174—5 of the work to which we have referred, he has quoted in full the first part of the Litany in our Book of Common Prayer, and then gravely assured his readers that 'If we are to understand language in its common acceptation, the above extract inculcates the worship of *four Gods*. The Father, the Son, the Holy Spirit, and the Trinity, are here worshipped separately and respectively under the title of God.' So then, we have the most solemn part of our Liturgy branded with the serious charge of being a little worse than Tritheism. Trinitarians, in general, as he supposes, worship *three Gods*; but the

poor Episcopalian worships FOUR. Is this a specimen of the 'progress of intelligence, and the improvement of the moral faculties' with which Dr. Channing compliments the supporters of his sentiments? Our ideas of morality and truth may be old-fashioned, and 'behind the age,' but we do sincerely trust, for the honor of our national literature, that Mr. Sparks' historical labors stand on much safer and higher ground, than his Christian fairness, or his Theological accuracy.

It may doubtless, however, seem strange that the Romanists, who adhere to the doctrine of the Trinity, should countenance the notion that the Fathers before the Council of Nice did not hold the same. Let us, therefore, quote the learned Bishop Bull's account of this anomaly, and we shall behold a humiliating but useful example of the power of polemic zeal, in shutting the eyes of men to the plainest truth, when they think it in their way.

Speaking of Petavius, to whose eminent learning and abilities as 'a great man and deeply skilled in every kind of literature,' he had before borne testimony, Bp. Bull observes as follows: (g) 'I should have thought that this man, who was a Jesuit, wished to serve the cause of the Pope, rather than of the Arians. For if he could have established the assertion that the Catholic Doctors of the first three ages for the most part fell into the same error which the Nicene Council afterwards condemned in Arians, these two inferences would readily follow: 1. That but small reliance could be placed on the Fathers of the first

(g) Putarum hominem, Jesuitam scilicet, Pontifici ac potius quam Arianae causae consultum voluisse. Ex eo enim quod Catholici Doctores trium primorum saeculorum plerique omnes eundem plane errorem errarunt, quam postea in Ario ut haeresim damnavit synodus Niceana, (quod contendit Petavius) haec duo facie consequuntur: 1. Patribus trium primorum saeculorum, quos imprimis appellare solent Catholici Reformati, parum tribuendum esse: utpote quibus nondum sa-

three centuries, to which the Reformed Catholics are accustomed chiefly to appeal, since the principal doctrines of the Christian faith were not yet sufficiently understood and made clear to them : 2. That General Councils have the power of setting forth new articles of faith, or (as Petavius speaks,) of constituting and making them clear; from whence a fair prospect appeared for those additions, which they made to the rule of faith, and which the Fathers of the Council of Trent obtruded on the Christian world: although indeed, even so, the Roman faith could not stand, for the Tridentine assembly was any thing rather than a General Council. But thus it seems to the masters of this school, that there is no religion but that of building their Pseudo-Catholic faith upon the ruins of the true Catholic faith. The very oracles of God must be accused of too much obscurity, the most holy doctors of the Primitive Church, Bishops and Martyrs, must personate heretics, so that by all or any mode, the faith and authority of the degenerate Church of Rome, patched up and covered, may be preserved. And yet these sophists have the hardihood to execrate us as the accursed Ham, calling us mockers and despisers of the venerable Fathers of the Church; and

tis perspecta et patefacta fuerunt præcipua Christianae fidei capita : 2. Concilia Oecumenica potestatem habere novos fidei articulos condendi, sive (ut Petavius loquitur) constituendi et patefaciendi : unde satis prospectum videatur additamentis illis, quae regulæ fidei assuerunt, quaeque Christiano orbi obtruserunt Patres Tridentini : quanquam ne sic quidam fides Romana stabit ; cum Tridentina conventio quidvis potius, quam generale concilium dicenda sit. Sed ita scilicet istius scholæ magistris nulla religio est, Pseudo-Catholicam suam fidem super fidei vere Catholicae ruinas aedificare. Ipsa oracula Divina nimiae obscuritatis condemnanda ; sanctissimi primævæ Ecclesiæ Doctores, Episcopi et martyres hæreseos insimulandi sunt ; ut quocunque modo degeneris Ecclesiæ Romanæ fides atque auctoritas sarta tecta conservetur. Et hi tamen sophistæ (si Diis placet) nos tanquam Chamos maledictos et venerandorum Ecclesiæ Patrum irrisores et

boast that they follow religiously the faith of the ancient doctors, and revere their writings in the highest degree. But I dare not certainly affirm that Petavius wrote with this nefarious design, for it is the sole prerogative of God to judge the heart. Meanwhile, however, we confidently pronounce, that what this Jesuit has written against the holy Fathers, Nicene, and ante-Nicene, however acceptable it may be to our modern Arians, (who on this account receive and embrace him as their very patron,) is in truth a most injurious and shameful calumny.' (Vid. Def. Fid. Nicæn. ed. 1685, p. 9.

We have made this long extract from Bishop Bull, for the purpose of explaining a fact of no small interest and seeming difficulty in the history of Theology. It is the fact, that after centuries of veneration and confidence, including the very era of the reformation, so many modern Divines of entirely opposite sentiments, have agreed to vilify the early Fathers. The melancholy truth appears to be, that the spirit of polemic warfare blinded them. Each party had reasons, and, alas ! antipathies to serve by this course. The Fathers of the first three centuries were in the way of the Romanist on many subjects ; hence he charged them with unsoundness in doctrine. They were in the way of the Calvinist, because they proved Episcopacy and defended free will ; hence he willingly echoed

*contentores execrantur ; se vero veterum Doctorum fidem religiose sequi, eorumque scripta summopere revereri jactitant. Hoc autem nefario consilio ista scripsisse Petavium non ausim certo affirmare, Deo *ἀπολογιστέον* illud judicium permittens. Interim quod scripsit Jesuita, ut modernis Arianis pergratum, (qui ob id omnes tanquam patronum suum ipsum suspiciunt atque exosculantur) ita veritati manifeste contrarium, atque in sanctos Patres tam Nicaenos quam Ante Nicaenos valde injuriosum et contumeliosum esse, fidenter pronuntiamus.'*

the charge, and labored,—witness Daillé and Blondel,—to fasten upon them a variety of absurdities. And they were in the way of the Socinian in every thing. But this last assailant has a double mode of managing his weapons which is truly skilful. He uses the calumnies of the Romanist to prove that the early Fathers did not maintain the Trinity, and when he is asked to agree with what they did maintain, he derides their opinions altogether, telling us with Dr. Channing, ('Discourses,' Boston, 1830. p. 52,) that 'Christianity was then in its infancy. The Apostles communicated its great truths to the rude minds of Jews and heathens, but the Primitive Church did not, and could not, understand all that was involved in those principles,' &c. 'In the first age,' continues he, a little farther on, 'the religion was administered with a wise and merciful conformity to the capacity of its recipients. With the progress of intelligence, and the development of the moral faculties, Christianity is freeing itself, and ought to be freed, from the local, temporary, and accidental associations of its childhood.'

In opposition to all this, it is the peculiar felicity of the Protestant Episcopal Church, to have no motive for obscuring the evidence of that age which was *next to the Apostles*. We appeal to it as being, after Scripture, our witness in doctrine, in government, in worship. And we respectfully ask, what do these adversaries of the Trinitarian faith really mean by their notion, that Christianity was in its childhood in the Primitive Church, and is only now becoming mature? What is Christianity, if it be not a system revealed from heaven to man, for the purpose of raising man, by pure doctrines exemplified in a holy life, to heaven? And did not the Christianity of the primitive day equal that of ours? Were the workers of miracles—

these rude Jews and heathens of whom Dr. C. speaks—who received the truth from the Apostles, and the thousands who had all things in common, and the noble army of martyrs and confessors who succeeded them—were they really infants in Christian knowledge and power, when compared with the vigorous and enlightened sanctity of modern Socinianism? Was that Christianity in its childhood which manifested all its Divine influence in its strongest and most exalted form, and is it only to be judged full grown now, because it is ready to despise every restraint, and burst away from every ancient guide, and roam, unchecked, in the wildness of philosophic freedom, to search, in its nineteenth hundredth year, after ‘new forms of development?’

But we turn to our proposed task, viz., the showing by the Fathers themselves, 1st., that they held the doctrines of the Trinity and the Deity of Christ; and 2d., that they rested these doctrines on the foundation of Scripture.

Beginning with the apostolical Fathers, we shall quote from Archbishop Wake’s translation, the character of which is entitled to all confidence: New York ed. 1810.

St. Ignatius, in his Epistle, to the Ephesians, p. 198 says, ‘Where is the boasting of those who are called wise, for our God, Jesus Christ, was, according to the dispensation of God, conceived in the womb of Mary of the seed of David, by the Holy Ghost,’ &c. The very phraseology of this passage is scriptural. Again, same page, ‘Men’s ignorance,’ says he, ‘was taken away, and the old kingdom abolished; God himself appearing in the form of a man, for the renewal of eternal life.’

And again, ‘If Jesus Christ shall give you grace through your prayers, and it be his will,’ &c.; plainly showing that our Lord was then, as now, the object of worship.

Again, in his Epist. to the Magnesians, p. 204, ‘Study

therefore to be confirmed in the doctrine of our Lord and of his apostles, that so whatsoever ye do, ye may prosper both in body and spirit, in faith and charity, in the Son and in the Father, and in the Holy Spirit, in the beginning and in the end.'

The Epistle of the church in Smyrna, relating the martyrdom of St. Polycarp, who was the pupil of St John, p. 248, has this passage. 'To that end, he, (the adversary) suggested it to Nicetes, the father of Herod and brother of Alce, to go to the governor, and hinder him from giving us the body of the martyred Polycarp to be buried. 'Lest,' says he, 'forsaking him that was crucified, they should begin to worship this Polycarp.' And this he said at the suggestion and instance of the Jews, who also watched us, that we should not take him out of the fire; not considering, that neither is it possible for us ever to forsake Christ, who suffered for the salvation of all such as shall be saved throughout the whole world, the righteous for the ungodly, nor worship any other besides him. For him, indeed, as being the Son of God, we do adore: but for the martyrs, we worthily love them, as the disciples and followers of our Lord,' &c.

The Shepherd of Hermas, (the claims of which are so ably vindicated by Bp. Bull in his Def. Fid. Nic.,) has this passage, p. 373. 'The Son of God is indeed more ancient than any créature, insomuch that he was in council with his Father at the creation of all things.'

From the Apostolical Fathers, we pass on to the famous apology of Justin Martyr, presented on behalf of the Christians to the emperor Antoninus Pius, about A. D. 140, availing ourselves of the translation of the Rev. Mr. Chevallier, first published in England, and recently issued from the Protestant Episcopal Press, New York. The

greater part of this work is occupied by a scriptural argument derived chiefly from the prophecies. Two passages, on the subject of the Trinity and the Deity of Christ, must suffice us.

§ 6. p. 129 of the N. York Ed. 'We confess indeed,' says this primitive writer, 'that we are unbelievers of such pretended gods, (i. e. those of the heathen) but not of the most true God, the Father of righteousness and temperance, and of all other virtues, in whom is no mixture of evil. But 'we worship and adore him, and his Son, who came out from him, and hath taught us respecting these things, and respecting the host of the other good angels, who follow him and are made like unto him, and the prophetic Spirit, honoring them in reason and truth.'

Again, § 83 p. 186. 'The Jews therefore,' saith he, 'who always thought that it was the Father of all things who spake to Moses, whereas he who spake to him was the Son of God, who is also called the angel and the apostle, are justly upbraided both by the prophetic Spirit and by Christ himself, as knowing neither the Father nor the Son. For they who say the Son is the Father, are proved not to know the Father, nor that the Father of all things hath a Son, who, being the first begotten Word of God, is also God. He also formerly appeared to Moses and to the prophets in the form of fire and of an incorporeal image: but now in the time of your empire,' (i. e. the Roman empire) 'as we have already said, was made man, and born of a virgin, according to the will of the Father, for the salvation of those who believe in him.' Justin's faith, as being trinitarian and scriptural, is here sufficiently plain.

From Justin Martyr, we pass on to the works of Irenæus, where we find the following.

Lib. 2. Contr. Hæres. Cap. 25. § 3. (h) 'For thou, O man, art not self existent, nor hast thou always co-existed with God, like his own Word.

Lib. 2. Cap. 28. § 6. (i) 'If therefore any one should ask us, How is the Son produced from the Father? we say to him, That birth, or generation, or production, or manifestation, or whatever other name it may be called, being indeed ineffable, no one knows: not Valentinus, nor Marcion, nor Saturninus, nor Basilides, nor the Angels, nor the Archangels, nor Principalities, nor Powers: none except the Father who alone generated, and the Son who was alone begotten.'

Lib. 3. Cap. 6. (k) 'Therefore, neither does the Lord, nor the Holy Spirit, nor the apostles call him God, definitively and absolutely, who is not God, truly God: nor do they call any one Lord in his own person, except him who has dominion over all, God the Father and his Son, who received the dominion of every condition from his Father, according to that text; *the Lord, said unto my Lord, sit thou on my right hand, until I make thine enemies thy foot-*

(h) Non enim infectus es, O homo, neque semper co-existebas Deo, sicut proprium ejus Verbum.

(i) 'Si quis itaque nobis dixeret: Quomodo ergo Filius prolatus a Patre est? dicimus ei quia prolationem istam, sive generationem, sive nuncupationem, sive adapertionem, aut quolibet quis nomine vocaverit generationem ejus inerrabilem existentem, nemo novit; non Valentinus, non Marcion, neque Saturninus, neque Basilides, neque Angeli, neque Archangeli, neque Principes, neque Potestates, nisi solus qui generavit Pater, et qui natus est Filius.'

(k) 'Neque igitur Dominus, neque Spiritus Sanctus, neque Apostoli eum, qui non esset Deus, definitive et absolute Deum nominassent aliquando, nisi esset vere Deus; neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium, Deum Patrem, et Filium ejus, qui dominium accepit a Patre suo omnis conditionis, quemadmodum habet illud: *Dixit Dominus Domino meo: Sede a dextris meis, quoadusque po-*

stool. For here the Spirit shows the Father conversing with the Son, and giving him the heritage of the Gentiles, and subjecting to him all enemies. As therefore the Father is truly Lord, and the Son truly Lord, the Holy Spirit justly designates them by this appellation of Lord. And again, in the destruction of Sodom, the Scripture says: *The Lord rained fire and brimstone upon Sodom and Gomorrah, from the Lord out of heaven.* For this signifies the Son who spake with Abraham, having received power to judge the Sodomites, on account of their iniquity. Of similar signification is this passage: *Thy throne, O God, is forever; the sceptre of righteousness, is the sceptre of thy Kingdom. Thou hast loved righteousness and hated iniquity, therefore, God, even thy God, hath anointed thee, &c.* The Spirit designates both by the appellation God, him who is anointed, the Son, and him who anoints, that is, the Father. And again, *God dwelleth in the synagogue of gentils, in the midst he discerns the Gods.* He speaks here of the Father and the Son, and of those who had received the adoption, which are the church. For this is the synagogue of God, which God, that is, the Son

nam in istis tunc synagogis gentium morantur. Patrem enim Filiumque loquentem ostendit; cui deus et benedictionem Gentium, et subiectionem omnes mittit. Verum quoniam Spiritus Patrem et Filium, et Filium vere sit Dominum, merito Spiritus Sanctus Filium appellat deo synonymum. Et iterum in eversione Sodomorum Synagoga gentium est: Per quam Filius stans super Sodomum et Gomorrah, quod est ecclesia a Filio de gentibus. Filium enim hic significat, qui et Abrahama conversus est, a Patre accepisse potestatem ad iudicandum Sodomos, propter iniquitatem eorum. Similiter habet illud: Sedes tua, Deus, in aeternum: id est aeternus, regnans in te. Dilexisti iustitiam, et odisti iniquitatem, propterea unxit te Deus. Deus tuus. Utrosque enim Dei appellationem sibi vult Spiritus, et eum, qui ungitur. Filium, et eum qui unxit, id est, Patrem. Et iterum: Deus stetit in Synagoga Dei, in medio autem Deus discernit. De Patre, et Filio, et de his qui adoptionem perfectam habent, deus, in autem sunt Ecclesia. Hæc est enim Synagoga Dei, quæ Deus, hæc est, Filius ipse

himself, by himself has collected. Of whom again he speaks: *The Lord, the God of Gods hath spoken and called the earth.* What God? The same of whom he says: *God will come manifestly, our God, and he will not keep silence:* that is, the Son, who, according to the manifestation, came to men, who said, *I have openly appeared to those who sought me not.* But of what Gods does he speak? Of those to whom he said: *I said ye are gods, and ye are all the sons of the Highest.* Those namely, who have received the grace of adoption by which *we cry Abba, Father.*

In the same book, (Lib. 3. Cap. 9.) we have throughout the same kind of scriptural argument, as to the Deity of Christ, and, indeed, scarcely any thing else but scriptural argument. Our limits will hardly allow it, but we must be indulged in citing a few more instances of the scriptural orthodoxy of this primitive Saint. It will be observed, of course, that in his quotations of scripture, Irenæus sometimes varies from our version; but in nothing of importance: and, as translators, we follow him, preferring however, where it is sufficiently close, the common version.

(1) ‘Again,’ continues this eminent Father, ‘Matthew, speaking of the angel, says, *The angel of the Lord appeared in a dream to Joseph:* of what Lord, he explains; *That it*

per semetipsum collegit. De quo iterum dicit: *Deus Deorum Dominus loquutus est, et vocavit terram.* Quis Deus? de quo dixit: *Deus manifeste veniet, Deus noster, et non si'ebit:* hoc est, Filius, qui secundum manifestationem hominibus advenit, qui dicit: *Palam apparui his, qui me non quærunt.* Quorum autem Deorum? Quibus dicit: *Ego dixi, Dii estis, et filii Altissimi omnes:* his scilicet, qui adoptionis gratiam adepti sunt, per quam clamamus; *Abba Pater?*

(1) ‘Iterum autem de Angelo dicens Matthæus, ait: *Angelus Domini apparuit Joseph in somnis.* Cujus Domini, ipse interpretatur: *Ut adimpleatur quod dictum est a Domino per prophetam: Ex Egyp-*

may be fulfilled which was spoken by the Lord through the Prophet, *Out of Egypt I have called my Son. Behold a Virgin shall conceive in her womb, and shall bring forth a Son, and shall call his name Emmanuel, which is, being interpreted, God with us.* Of this Emmanuel who is from the Virgin, David said: *‘Thou wilt not turn away the face of thy Christ. The Lord hath sworn to David the truth, and he will not shrink from it, of the fruit of thy body I will set upon thy seat. And again: God is known in Judea, and his place is established in peace, and his tabernacle in Sion.* One and the same God, therefore, is he, who was predicted by the Prophets, and announced in the Gospel, and his Son who was the fruit of David’s body, that is of the Virgin who descended from David, and who was Emmanuel, and whose star Balaam foretold when he prophesied: *A star shall rise out of Jacob, and a leader shall rise in Israel.* Matthew also declares that the wise men coming from the East said: *We have seen his star in the East and come to adore him:* and being led by the star into the house of Jacob to Emmanuel, they showed, by those gifts which they offered, who he was that they adored: for they offered to him myrrh,

to vocavi filium meum. Ecce Virgo in utero accipiet, et pariet filium, et vocabunt nomen ejus Emmanuel, quod est interpretatum, Nobiscum Deus. De hoc, qui est ex Virgine Emmanuel, dixit David; *Non avertas faciem Christi tuæ. Juravit Dominus David veritatem, et non spernet eum, de fructu ventris tui ponam super sedem tuam.* Et iterum: *Notus in Judea Deus, et factus est in pace locus ejus, et habitaculum ejus in Sion.* Unus igitur et idem Deus, qui a Prophetis prædicatus est, et ab Evangelio annuntiatus, et hujus Filius qui ex fructu ventris David, id est, ex David Virgine, et Emmanuel. ejus et stellam Balaam quidem sic prophetavit: *Orietur stella ex Jacob, et surget dux in Israel.* Matthæus autem Magos ab Oriente venientes ait dixisse: *Vidimus enim stellam ejus in Oriente, et venimus adorare eum:* deductosque a stella in domum Jacob ad Emmanuel, per ea quæ obtulerunt munera ostendisse, quis erat qui adorabatur: myrrham quidem, quod ipse erat, qui pro mor-

because it was he who should die for the human race and be buried : and gold, because he was the King, *of whose kingdom there should be no end*, and frankincense, because he was God, who *was known in Judea*, and became manifest to them who sought not after him.'

Once more, let us cite a passage where Irenæus mentions the Trinity. Lib. 4. cap. 7. § 4. (m) 'On this account', (namely, because no one cometh to the Father but by the Son), 'the Jews departed from God, not receiving his Word, but thinking that they were able to know the Father without the Word, that is, without the Son ; being ignorant of that God who in a human figure had spoken to Abraham, and again to Moses, saying : *I have seen the sorrows of my people in Egypt, and have come down to deliver them.* For those things, the Son, who is the Word of God, established from the beginning, the Father having no need of angels, that he might make the world, and form man for whom it was made—but having an abundant and ineffable ministry. For his own offspring and his image, minister to him in all things, that is, his Son and Holy Spirit—the Word and Wisdom—to whom all the heavenly hosts are in subjection.'

tali humano genere moreretur et sepeliretur : Aurum vero, quoniam Rex, *cujus regni finis non est* ; Thus vero, quoniam Deus, qui et *notus in Judea* factus est, et manifestus eis qui non quaerebant eum."

(m) Propter hoc Judæi excesserunt a Deo, Verbum ejus non recipientes, sed putantes per seipsum Patrem sine Verbo, id est sine Filio, posse cognoscere ; Deum nescientes eum qui in figura loquutus est humana ad Abraham, et iterum ad Moysen, dicentes, *Videns vidi vexationem populi mei in Egypto, et descendi liberare eos.* Haec enim Filius, qui est Verbum Dei, ab initio præstruebat, non indigente Patre Angelis, uti faceret conditionem et formaret hominem, propter quem et conditio fiebat : Sed habente copiosum et inenarrabile ministerium. Ministrat enim ei, ad omnia sua progenies et figuratio sua, id est, Filius, et Spiritus Sanctus, Verbum et Sapientia ; quibus serviunt, et subjecti sunt omnes angeli.'

Trusting that these extracts, which are only a small specimen, sufficiently demonstrate that Irenæus, in A. D. 170, that is, in the very next generation after the Apostolic age, maintained the Divinity of Christ, and the Trinity, on the foundation of Scripture, let us pass on to Tertullian whose testimony brings us to A. D. 200.

(n) Tertul. De Oratione, § 2. ‘In the Father,’ says he, ‘we invoke the Son, for he saith, ‘I and the Father are one.’

(o) Tertul. De Patientia, § 3. ‘God suffers himself to be born in the womb of the mother, and waits, and bears the period of youth, and being adult does nothing to be recognized, but is ever disdainful to himself, and is baptised by his servant, and repels the assault of the tempter by words alone.’ All this is in plain reference to the Gospel history.

(p) Tertul. Ad Uxorem. Lib. 2. § 3. ‘We are not our own, but bought with a price: and what a price? Even ‘the blood of God.’ A strong expression, evidently founded upon St. Paul’s address to the Ephesians, Acts xx. 28.

(q) Tertul. Adv. Judæos. § 9. p. 194. ‘For he who spake to Moses, was the Son of God, who was always seen. For no one hath seen God the Father at any time, and lived;

(n) ‘Item in Patre filius invocatur: Ego enim, inquit, et Pater unum sumus.’

(o) Nasci se Deus in utero patitur matris, et expectat, et natus adulescere sustinet, et adultus non gestit agnoscere, sed contumeliosus insuper sibi est, et a servo suo tingitur, et tentatoris congressus solis verbis repellit.

(p) ‘Non sumus nostri, sed pretio empti: et quali pretio? Sanguine Dei.’

(q) ‘Nam qui ad Moysem loquebatur, ipse erat Dei filius, qui et semper videbatur. Deum enim Patrem nemo vidit unquam, et vixit: et

and therefore it appears that the Son of God himself spake to Moses, and said to the people, Behold I send my angel before your face,' &c.

(r) Tertul. Adv. Hermogen. § 20. 'In the beginning was the Word, in which beginning, namely, God made the heaven, and the earth. And the Word was with God, and the Word was God. All things were made by him, and without him nothing was made. Here, therefore, is manifest the Maker, that is God, and the things made, that is all things, and by whom, that is the Word.' In this passage Tertullian compares Gen. i. 1, with the beginning of John's Gospel, showing the same *Scriptural* plan throughout.

(s) Tertul. De Anima, § 41. 'God alone is without sin, and the only man without sin is Christ, because Christ is also God.'

(t) Tertul. De Carne Christi, § 3. Arguing with the heretic Marcion, Tertullian says, 'You have sometimes read and believed that the angels of the Creator were converted into a human shape, and bore such a reality of body, that Abraham washed their feet, and that Lot was drawn by their very hands from Sodom. Think you this may be

ideo constat ipsum Dei filium Moysi esse loquutum, et dixisse ad populum : Ecce ego mitto angelum meum ante faciam tuam,' &c.

(r) In principio erat sermo, in quo principio scilicet, Deus facit coelum et terram. Et sermo erat apud Deum, et Deus erat sermo. Omnia per ipsum facta sunt ; et sine illo factum est nihil. Cum igitur et hic manifestetur et factor, id est Deus ; et facta, id est omnia ; et per quem, id est sermo.

(s) Solus enim Deus sine peccato, et solus homo sine peccato Christus, quia et Deus Christus.

(t) Angelos creatoris conversos in effigiem humanam, aliquando legisti, et credidisti, et tantam corporis gestasse veritatem, ut et pedes eis laverit Abraham, et manibus ipsorum ereptus sit Sodomitis Loth :—

done by angels inferior to God, that they may be converted into a human body, and nevertheless remain angels, and yet do you think a similar thing impossible to the far more powerful Deity, as if Christ could not be truly clothed with mortality, and yet remain God as before? Here we see again another strong, but perfectly Scriptural argument.

(u) Tertul. Adv. Marcion. Lib. 5. § 20. p. 486. 'The Marcionites think, truly,' says Tertullian, 'that the Apostle gives them his suffrage, that only the appearance of a man belonged to Christ, where he says, that *being in the form of God, he thought it not robbery to be equal with God, but emptied himself, and received the form of a servant*, not in truth, but in the likeness of man, not absolutely man, (say they,) he was found in *figure* of a man, not the *substance* of one, that is, not in flesh. As if figure, and similitude, and appearance do not belong to substance! But the Apostle justly calls Christ, elsewhere, the image of the invisible God. *By their argument, therefore*, Christ cannot be truly God, if his being in the person of a man proves that he was not truly man.' It is interesting to see how Tertullian uses this Scriptural argument like a two edged sword, destructive, indeed, to the heresy of

Quod ergo angelis inferioribus Deo licuit, uti conversi in corpulentiam humanam, angeli nihilominus permanerent, hoc tu potentiori Deo auferes, quasi non valuerit Christus vere hominem indatus, Deus perseverari?

(u) Plane de substantia Christi putant et hic Marcionitæ suffragari Apostolum sibi, quod phantasma carnis fuerit in Christo, quum dicit, quod in effigie Dei constitutus, non rapinam existimavit parari Deo, sed exhaustit semetipsum accepta effigie servi, non veritate: et in similitudine hominis, non in homine, et figura inventus homo, non substantia, id est non carne: quasi non et figura, et similitudo et effigies substantiæ quoque accedant. Bene autem quod et alibi Christum, imaginem Dei

Marcion, who denied the humanity of Christ, but equally fatal to the heresy of those who deny his Divinity.

Tertul. Adv. Prax. § 11. p. 506. (v) ‘Observe now, the Holy Spirit speaking from the third person, of the Father and the Son; The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. Again, Isaiah: The Lord said to my Lord Christ. Again by the same,’ (namely the Spirit,) ‘speaking to the Father of the Son; Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?—Even from these few passages, the distinction of the Trinity might be plainly shown. For here is he who speaks—the Spirit—and the Father to whom he speaks, and the Son of whom he speaks,—each person in his own propriety.’

These are but a few selections from a far greater number which we had marked for insertion. They must be sufficient, however, not only to show that Tertullian was a Trinitarian, but to prove that *he* likewise rested his Trinitarian system upon Scripture.

One of the most important authors among the Latin Fathers of the next age after Tertullian, was, doubtless, Cyprian, from whose works, (published about A. D. 250,) a few passages may suffice our present purpose.

invisibilis appellat—Aeque non erit Deus Christus vere, si ne homo vere fuit in effigie hominis constitutus.

(v) Animadvertite etiam Spiritum loquentem ex tertia persona de patre et filio: Dixit Dominus Domino meo, sede ad dexteram meam, donec ponam inimicos tuos scabellum pedum tuorum. Item per Esaiam, Haec dicit Dominus Domino meo Christo. Item per eundem ad patrem de filio, Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est?—His itaque paucis, tamen manifeste distinctio Trinitatis exponitur. Est enim ipse qui pronuntiat, Spiritus, et Pater ad quem pronuntiat, et Filius de quo pronuntiat,—unamquamque personam in sua proprietate constituent,

In his 2nd Book of Testimonies against the Jews. § 1.

(w) 'That Christ was the first begetten, and the Wisdom of God,' saith Cyprian, 'by whom all things were made, Solomon saith in Proverbs, 'The Lord hath created me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, when there were no depths I was brought forth, &c.——Observe also what St. John hath written : 'This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent. I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,' &c.——Thus in the book of Revelations ; 'I am Alpha and Omega, the beginning and the end,' &c.

(x) § 3. 'That Christ is the Word of God—See the 33rd Psalm. 'By the Word of the Lord were the heavens made, &c.—In Psalm cvii. 'He sent his Word and healed them : Thus in the Gospel of St John, 'In the

(w) 'Christum primogenitum esse sapientiam Dei, per quem omnia facta sunt, apud Salomonem in proverbia : Dominus coelestis me initium viarum suarum, in opera sua ante seculum fundavit me : in principio antequam terram faceret, et antequam abyssos construeret, priusquam procederunt fontes aquarum, antequam montes collocarentur, ante omnes colles genuit me Dominus, &c.——Item in Evangelio Joannem dominus dicit : Haec autem est vita aeterna, ut cognoscant te solum et verum Deum, et quem misisti Jesum Christum. Ego te clarificavi in terra : opus perfecti quod dedisti mihi ut faciam. Et nunc tu clarifica me apud te ipsum claritate, quam habui apud te priusquam mundus fieret, &c. Item in Apocalypsi : Ego sum a et o, initium et finis, &c.

(x) § 3. Quod Christus idem sit sermo Dei :—Item in Psalm 33. Sermone Dei coeli solidati sunt, et Spiritu eius ejus omnis virtus eorum, &c. Item in Psalmo 107. Misit sermonem suum et curavit illos. Item in Evangelio *secundum* Joannem : In principio erat sermo, et sermo erat

beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made, &c.'—And again in Revelations; 'And I saw heaven opened, and behold a white horse, and he that sat upon him was faithful and true, and in righteousness he doth judge and make war,——and he was clothed with a vesture dipt in blood, and his name is called the Word of God.'

§ 5. (y) 'That the Angel who appeared to the Patriarchs is Christ and God,' in connexion with which many texts are cited.

§ (z) 6. That Christ is God.—Thus in Psalm xlv. 'Thy throne, O God, is forever and ever, the sceptre of thy kingdom is a right sceptre,' &c.—So the Saviour saith to Thomas, 'Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him; My Lord and my God.'—Likewise St. Paul in his Epistle to the Romans.—'Of whom as

apud Deum, et Deus erat sermo. Hic erat in principio apud Deum, Omnia per ipsum facta sunt, et sine ipso factum est nihil, &c.——Item in Apocalypsi: *Et vidi cælum apertum, et ecce equus albus, et qui sedebat super eum, vocabatur fidelis et verus, aequum justumque judicans, et praeliabatur; eratque coopertus veste conspersa sanguine, et dicitur nomen ejus Sermo Dei.*

(y) § 5. Quod idem angelus et Deus Christus, in Genesi ad Abraham: *Et vocavit cum Ang. &c.*

(z) § 6. Quod Deus Christus.——Item in Psalmo 45. *Thronus tuus Deus in saecula saeculorum, virga aequitatis, virga regni tui, &c.*——Item in Evangelio *contra* Joannem—Dominus ad Thomam: *Injice huc digitum tuum, et vide manus meas, et noli esse incredulus, sed fidelis: Respondit Thomas et dixit illi: Dominus meus et Deus meus, &c.*——Item Paulus ad Romanos:—*quorum patres, ex quibus Christus secundum carnem, qui est super omnia Deus benedictus in saecula, &c.*

concerning the flesh, Christ came, who is over all, God, blessed for ever,' &c.

§ 10. (a) 'That Christ was God and Man, that he might be the more fit to be a Mediator between them,' with a number of texts annexed.

Again, in his book *De Unitate Ecclesiæ*, this passage occurs, p. 208. (b) 'The Lord saith, 'I and my Father are one.' And again it is written of the Father, and the Son, and the Holy Ghost, 'And these three are one.' &c.

Again in his Book *De Oratione Dominica*, p. 229. We have this allusion to the same subject. :

(c) 'As to the times of prayer, we find Daniel with the **three** youths so strong in faith, and victorious in bondage, praying, at the third, the sixth, and the ninth hour, in reference to the mystery of the Trinity which in these last days was made manifest. For the first hour, proceeding to the third, shows the number of the Trinity perfected. So too, the fourth, proceeding to the sixth, declares another Trinity. And when commencing with the seventh, three hours more complete the ninth, the perfect Trinity is enumerated,' &c.

It would be easy to enlarge these extracts from Cyprian, but enough has been given to demonstrate the same asser-

(a) § 10. Quod et homo et Deus Christus, ex utroque genere concretus, ut Mediator esse inter nos et Patrem posset,' &c.

(b) Dicit Dominus: Ego et Pater unum sumus, Et iterum de Patre et Filio et Spiritu sancto scriptum est. Et hi tres unum sunt, &c.

(c) In orationibus verò celebrandis, invenimus observasse cum Daniele tres pueros in fide fortes, et in captivitate victores, horam tertiam, sextam, nonam, sacramento scilicet trinitatis, quæ in novissimis temporibus manifestari habebat. Nam et prima hora in tertiam veniens, consummatur numerum trinitatis ostendit. Itemque ad sextam quarta procedens, declarat alteram trinitatem. Et quando à septima nona completur per ternas horas trinitas perfecta numeratur, &c.

tion as regards him, namely, that he was a Trinitarian, on *Scriptural Authority*.

The same character may be ascribed to the Fathers of the first Council of Antioch, who assembled A. D. 266, on the subject of the anti-trinitarian heresy of Paul of Samosata. We quote the following passage from the epistle addressed by the orthodox Bishops to Paul, before he was deposed. (Mansi Concil. tom. 1. p. 1033.)

(d) ‘We have resolved,’ say the Fathers in this Council, to set forth and expound in writing the faith which we have received from the beginning, and which is preserved in the universal Church, to this day, from the blessed Apostles who saw him, and were the ministers of the word preached, from the law and the Prophets, and the New Testament: That there is one God, unbegotten, without beginning, invisible, immutable, whom no man hath seen or can see; whose glory and immensity it is not in human nature to understand or declare, as it is in truth, but of whom we should be content if we have an idea, though poor, through the revelation of his Son, according to that passage, ‘No one knoweth the Father but the Son, and he to whom the Son will reveal him.’ And this Son, begotten, the only begotten, the image of the invisible God, the first born of

(d) Ἦ Εδοξεν ἡμῖν ἔγγραφον τὴν πίστιν τὴν ἐξ ἀρχῆς παρελάβομεν, καὶ ἔχομεν παραδοθεῖσαν, καὶ τηρουμένην ἐν τῇ καθολικῇ καὶ ἁγίᾳ ἐκκλησίᾳ, μέχρι τῆς σήμερον ἡμέρας ἐκ διαδοχῆς ὑπὸ τῶν μακαρίων ἀποστόλων, οἱ καὶ αὐτόπται καὶ ὑπηρέται γεγόνασι τοῦ λόγου καταγγελομένην ἐκ νομοῦ καὶ προφητῶν, καὶ τῆς καινῆς διαθήκης, ταύτην ἐκθέσθαι· ὅτι ὁ Θεὸς ἀγεννητός, εἷς, ἀναρχος, ἀόρατος, ἀναλλοίωτος, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δυνατόν, ὃν τὴν δόξαν ἢ τὸ μέγεθος νοῆσαι ἢ ἐξηγήσασθαι καθὼς ἐστὶν ἀξίως τῆς ἀληθείας, ἀνθρωπίνῃ φύσει ἀνέφικτον· ἔννοιαν δὲ καὶ ὑπωσοῦν μετρίαν περὶ αὐτοῦ λαβεῖν ἀγαπητὸν ἀποκαλύπτοντος τοῦ υἱοῦ αὐτοῦ· καθάρησιν, οὐδεὶς ἔγνω τὸν πατέρα, εἰ μὴ ὁ υἱος, καὶ ὡς ὁ υἱος ἀποκαλύψῃ· τούτον δὲ τὸν υἱὸν γεννητὸν, μονογενῆ υἱὸν, ἑκόντα τοῦ ἀοράτου Θεοῦ τυγχάνοντα, πρωτότοκον πάσης κτίσεως, σοφίαν καὶ λόγον καὶ δυνάμιν Θεοῦ

every creature, the Wisdom, and the Word, and the power of God, before the ages, not by foreknowledge, but in substance and in person, God, the Son of God, as we have learned in the Old and the New Testament, we confess and preach. But whoever says the contrary, that the Son of God was not before the constitution of the world, and who says that to believe and confess him to be God, is nothing else but to preach two Gods, and who preaches that the Son of God is not God—such an one we judge to be alien from the ecclesiastical rule of faith, and all the Catholic Churches agree with us. For of him it is written: ‘Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom,’ &c.

The whole of this epistle, which is very long, consists of an extensive discussion of *Scripture*, establishing, on the single authority of the Sacred Volume, the whole Trinitarian doctrine.

From the fifth Book of Eusebius, Eccl. Hist. chap. 23. of Rev. Mr. Cruse’s translation, p. 213. we insert the following passage, which bears directly on the point in question.

‘In a work written against the heresy of Artemon,’ saith Eusebius, ‘which heresy Paul of Samosata again attempted to revive among us, there is a narrative well adapted to the history we are now investigating. This writer, not long since, in refuting the heresy mentioned,

πρὸ αἰώνων ὄντα, οὐ τρωτῶσεν ἀλλ’ ἀνόητος καὶ ἰσοπαλεῖ Θεόν. Θεοῦ υἱὸν ἔτε παλαιὰ καὶ τὰς διαθήκας ἐπιστάτης ἀπολογούμεν καὶ χρητάμεν· ὅς δ’ ἄρ’ ὁπωσδήποτε τὸν υἱὸν τοῦ Θεοῦ Θεὸς μὴ εἶναι τῷ καταβολῆς κόσμου, πιστεύει καὶ ἀπολογεῖται φάσκει δι’ οὗ Θεοῦ καταγγέλλεσθαι, καὶ ὁ ἵπὸς τοῦ Θεοῦ θεὸς χρησιάζεται, τοῦτοι ἀλλοιοῦσιν τοῦ ἐκκλησιαστικοῦ καθήκους ἡγούμεθα, καὶ τὰς αἰ καταβολὴν ἐκκλησιαστικῶν συνενοήσαντες· διὰ γὰρ τοῦτε γέγραπται· ὁ θεὸς σου ὁ Θεὸς ἐκ τῶν αἰώνων τοῦ αἰῶνος· ἡ ἀβδὸς ἐκδιότητος ἡ ἡ ἀβδὸς τῆς βασιλείας σου. κ. τ. λ.

which asserts that Christ is a mere man, since its leaders wish to boast as if it were the ancient doctrine, besides many other arguments that he adduces in refutation of their impious falsehood, gives the following account: 'For they assert,' says he, 'that all those primitive men, and the Apostles themselves, both received and taught these things as they are now taught by them, and that the truth of the Gospel was preserved until the time of Victor, who was the thirteenth Bishop of Rome from Peter. But that from his successor Zephyrinus, the truth was mutilated. And perchance what they say might be credible, were it not that the holy Scriptures contradict them: and then, also, there are works of certain brethren older than Victor's times, which they wrote in defence of the truth, and against the heresies then prevailing. I speak of Justus, and Miltiades, and Tatian, and Clement, and many others, in all of which the Divinity of Christ is asserted. For who knows not the works of Irenæus and Melito, and the rest, in which Christ is announced as God and man? Whatever psalms and hymns were written by the brethren from the beginning, celebrate Christ, the Word of God, by asserting his Divinity. How, then, could it happen, since the doctrine of the Church has been proclaimed for so many years, that those until the time of Victor preached the Gospel after this manner. And how are they so devoid of shame to utter these falsehoods against Victor, well knowing that Victor excommunicated that currier Theodotus, the leader and father of this God-denying apostacy, as the first one that asserted Christ was a mere man. For had Victor entertained the sentiments which their impious doctrine promulgates, how could he have expelled Theodotus the inventor of this heresy?'

Let these extracts, out of volumes of similar testimony,

suffice to show that the Christian Fathers before the Council of Nice, believed in the Trinity, and rested their belief on the Bible, using the same arguments, in substance, which are used at the present day. We shall now apply to the history of that celebrated Council, in order to ascertain whether the very same principle was not adopted there.

The long and elaborate address of the Emperor Constantine before the Council, has been preserved, in which he maintains strongly the orthodox doctrine, and concludes in these words :

(e) ‘The books of the Evangelists and Apostles, as also the oracles of the ancient Prophets, teach us evidently what we ought to think of the Deity. All seditious contention, therefore, being driven away, let us determine the matters in dispute, by the testimonies of the divinely inspired Scriptures.’ (Mansi. Concil. tom. 2. 817.)

Now let us ask, where should Constantine, a convert from heathenism, learn to recommend an appeal to Scripture as the *only* authority on this very question, if such were not the universal doctrine of his day? The opposition of the Arians to the Trinity, as including the proper Deity of Christ and of the Holy Spirit, was the very cause why Constantine assembled this Council. And if the orthodox Fathers were accustomed to defend their doctrine by any other authority than that of Scripture, how should Constantine, their patron, recommend that Scripture alone should decide the question? In precise accordance to his advice, accordingly, we find the Council of Nice declaring as follows: (Comment. Gelas. Cyzicen. cap. 12. apud. Mansi. Concil. tom. 2. p. 825.)

(e) Εὐαγγελικαὶ γὰρ βίβλοι, καὶ ἀποστολικάι, καὶ τῶν παλαιῶν προφητῶν τὰ θεσπίσματα σαφῶς ἡμῆς ἅπαντες χρῆσι περὶ τοῦ Θεοῦ φρονεῖν ἐκπαιδεύουσιν· τὴν πολιομοποιὸν οὖν ἀπελάσαντες ἔριν, ἐκ τῶν θεοπνευστῶν λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν.

(f) 'The Deity is not one person, as the Jews suppose, but three persons, truly subsisting, and not in name alone, and this is set forth BY MANY TESTIMONIES IN THE OLD AND THE NEW TESTAMENT. *For the Old Testament, revealing the truth in a corporeal manner, exhibited the Word as if speaking, but the New Testament demonstrated him to be God the Word, according to that passage, In the beginning was the Word, and the Word was with God, and the Word was God.*' &c.

The same principle of Scriptural interpretation appears in the following beautiful and eloquent passage from the answer made by Eusebius Pamphilus, in the name of the other Fathers, to the Arian philosopher, who inquired how the eternal generation of the Son of God could be. *ib. p. 851.*

(g) 'Seek not how, O philosopher, for, as we have often repeated to you, and have testified from the beginning of our disputation, you seek to plunge down a precipice, when you strive to investigate what is inscrutable. If it were lawful to seek how the unbegotten Father subsists, then it might be lawful to seek how the begotten Son can be his offspring. But if you do not yet abandon this idle question, 'How can he be begotten?' we counsel you not to seek

(f) 'Ἡ θεότης ὅνυχ ἐν πρόσωπόν ἐστι, κατὰ τὴν τῶν Ἰουδαίων ὑπόληψιν, ἀλλὰ τρία πρόσωπα καθ' ὑπόστασιν ἀληθινῇ, ὅνυχ οἰώματι ψιλῶ· δε τοῦτο μαρτυρίας πολλάς ἀπὸ τε παλαιῆς καὶ νέας διαθήκης κηρύττεται· ἡ μὲν παλαιὰ κατὰ τὸν σωματικώτερον ἐν πρώτῳ διαλεγομένη, λόγον ὡς λαλοῦμενον παρέστησεν· ἡ δὲ καινὴ τὸν λόγον Θεὸν ἀπέδειξε, κατὰ τὸ ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος· &c. &c. λ.

(g) Μὴ ζητεῖ πῶς φιλόσοφος· εἰ δὲ μὴ, καθὰ ἤδη διὰ πλείστον ζητηαὶ σοι, καὶ ἐν ἀρχῇ τῆς διαλέξεως διεμαρτυρήμεθα· ὅτι ζητηῖσθαι σπαντὸν σπουδαίεις, διερευνᾶν πειρώμενος τὰ ἀνεξερεύνητα· εἰ μὲν γὰρ εἰδέχεται ζητεῖν πῶς ὁ ἀγέννητος, ἐρδέχεται καὶ ζητεῖν πῶς καὶ ὁ γεγεννημένος· εἰ δὲ οὐ καταλείψεις ζητήσιν, πῶς γέγνηται· μὴ ζητεῖ τα ἀνερεύνητα, οὐ γὰρ ἐννόησεις· τὰ ἐννοηζόμενα ζητεῖ, καὶ ἐννόησεις· ἔαν γὰρ ζητῇς, πῶς τίνος

what is inscrutable, for you will not find it. For if you should seek, from what can you learn? From the earth? It was not in existence. From the sea? The sea was not yet created. From the heavens? They were not made. From the sun, or moon, or stars? They were not fashioned. From the Angels or Archangels? They were not yet in being; for the Son himself was the maker of them. But will you ask the ages? The only begotten Son was before all ages. Do not then seek, from these things which were not always in existence, for the knowledge of the mystery which is eternal. The unbegotten Father is ineffable—the Son ineffably begotten of him, is also ineffable. Be silent, therefore, on this question; ‘How?’ and leave it to him who begat, and to him who was begotten. For the Father alone knoweth who the Son is, and the Son alone knoweth who the Father is, and he to whom the Son will reveal him, *as saith the Scripture,* &c.

But lest it might be supposed that the Council of Nice was so intent upon the Trinity, that they forgot the Unity of God, we add the following passage, where the doctrine is laid down very clearly. See p. 864. of the same work. ‘The Answer of the Holy Fathers, by Leontius the Bishop.’

(h) ‘Inexplicable, incomprehensible by the mind or thoughts, and not to be penetrated by the human intellect, is that Divine and ineffable Nature, which is above all, and

ἔχεις μαθεῖν : παρὰ τῆς γῆς : οὐχ ἐφίστατο. παρὰ θαλάσσης : οὐδέ τι ἐξέζητο ἡ ἕρμῃ. τὸ ἀόρατον : οὐκ ἔνι ποιηταῖς. τοῦ κελύου καὶ οὐλύου καὶ ἰστροῦ : οὐδέ τι δεδιμολογήτο. παρὰ ἀγγέλων καὶ ἀρχαγγέλων : οὐδέ τι ᾔσαν, ἐπειτέρ καὶ αὐτῶν ποιητὴς ὁ υἱός· ἀλλὰ παρὰ αἰώνων : προαἰώνων ὁ ἀνοράτος. οὐ ἐξέτατε τὰ μη ἀεί οὐτα. περὶ τοῦ ἀεί οὐτος. ἀφύγτος, ἀφρητός ὁ πατήρ· ἀφρητός, ἀφρητός γεννημένος ἐξ αὐτοῦ ὁ υἱός· σιώτηροι περὶ τὸν πατέρα, καὶ παρὰχώρει τὸ τοῦ ἐκγενηθέντος, καὶ τοῦ γεγεννημένου· το γὰρ πατὴρ μόνος γινώσκει τὸν υἱὸν τίς ἐστι, καὶ ὁ υἱὸς τὸν πατέρα, καὶ ὅ τινος φησὶται ὁ υἱὸς ἀποκαλέσθαι, καθά φησι το ἐναγγέλιον αὐτοῦ.

(h) Ἀόρατος ἐστίν, ἐπειτέρ καὶ ἀπεροράτος, καὶ ἀνετιλόγητος, καὶ πάλιν ἀνεξιχνίατος ἢ θεῶν καὶ ἀφρητός οὐσία ἐκείνη, ἢ τὰ πάντα ἐπί-

contains all. Nevertheless hear this from us: we have not set before you one God and another, as the impious Arius blasphemes, declaring that there is one God uncreated, and another created, and that the Holy Spirit is in like manner created—God forbid! But we have maintained that One Divinity is to be thought on and believed, one essence, one dominion, and one will of the Father, and the Son, and the Holy Ghost. Know, therefore, that the persons of the Sacred Trinity are not disjoined, or local, but that we are to conceive and believe but the one Divinity, as we have repeatedly declared, of the holy and consubstantial and adorable Trinity.’

Turning now to the pages of Athanasius, another of the chosen witnesses of Mr. Sparks, we shall cite a passage from his Book of Questions, addressed to Antiochus. Op. Athan. ed. Colon. 1686. tom. 2. p. 331. In this book, a Christian puts questions on difficult points, and Athanasius answers him.

Question 1.

(i) ‘We,’ saith the supposed inquirer, ‘believe in the consubstantial Trinity, and are baptised, and confess that the Father is God, and the Son is God, and in like manner that

ρεχουσα, καὶ τὰ πάντα περιέχουσα. πλην ἄκουε πρὸς ἡμῶν. οὐκ ἄλλον σοι Θεὸν καὶ ἄλλον ἐιρήκαμεν, καθάπερ καὶ ὁ ἀσεβὴς ἐβλασφημήσεν Ἀρειος, ἓνα Θεὸν ἄκτιστον, καὶ ἄλλον κτιστὸν ἐιρήκως, καὶ τὸ πνεῦμα τοῦ Θεοῦ ὁμοίως κτιστὸν κεκηρυχώς. μὴ γένοιτο. ἀλλὰ μίαν θεότητα νοεῖσθαι καὶ πιστεῖσθαι ἐιρήκαμεν, μίαν οὐσίαν, κυριότητα τε καὶ βολήν μίαν τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος· εἰδέναι τε τὰς τῆς ἁγίας τριάδος ὑποστάσεις οὐ διεzeugμένας, οὐδὲ τοπικὰς, ἀλλὰ πίστει μόνῃ μίαν θεότητα νοεῖσθαι καὶ πιστεῖσθαι, καθὰ καὶ πολλάκις ἐιρήκαμεν, τῆς ἁγίας καὶ ὁμοουσίου καὶ προσκυνητῆς τριάδος.

Ἐρωτήσεις α.

(i) Πιστεύσαντες καὶ βαπτισθέντες εἰς Τριάδα ὁμοούσιον, καὶ λέγοντες Θεὸν εἶναι τὸν Πατέρα, ὁμοίως καὶ Θεὸν εἶναι τὸν Υἱόν. ὡσαύτως δὲ καὶ Θεὸν εἶναι τὸ Πνεῦμα τὸ ἅγιον, πῶς οὐ λέγομεν τρεῖς Θεοίς; ἅλλ’ ἓνα καὶ

the Holy Ghost is God. Why now do we not say that there are three Gods, instead of saying that there is only one? And if truly we adore one God, is it not plain that we imitate the Jews by believing in the Monarchy: on the other hand, if we adore three Gods, do we not fall into the error of the Greeks, as persons who run into Polytheism, instead of worshipping piously one God alone?

Answer.

(k) 'The necessary reason and mode of piety, is only obtained by faith, nor is the Deity to be known and worshipped by scrutiny. **FOR THE GOD WHO IS COMPREHENSIBLE, IS NOT GOD.** For if we are unable to comprehend with our mind, the angels, and our own souls, which are creatures, how much more should he who is the Maker of them be incomprehensible. The mystery which is known, is no longer a subject of our reverential wonder: The faith, therefore, of Christians, that God is in three persons, is not to be understood after the manner of men, as the Grecians feign, nor, on the other hand, is it a belief in three Gods separate from each other. Away with this Grecian mythology. For the indivisible Godhead is in three per-

μόνῳ Θεῷ, καὶ ἐστὶν ὁ ἀπολύτως ὁ Θεὸς ἐν ἑαυτῷ ὡς ἐν ἀποσχετίᾳ πιστευόμενος, ἡ δὲ ἀποσχετικὴ τῶν Θεῶν, ἐκδηλοῦται ἐν τῇ ἐκκλησίᾳ, τοῦτο δὲ ἐκδηλοῦται, καὶ ἀρχαῖοι καὶ Θεοὶ ποικίλως προσκυνούμετοι.

Εἰσαγωγή.

(k) Ἐπειδὴ ὁ λόγος καὶ ὁ πνεῦμα τῆς ἀποθέσεως, τίθει πῶς, ἀλλ' οὐκ ἐκτενέστατον γινώσκοντες καὶ κατανοοῦντες. Θεὸς γὰρ κατανοητός, ἀλλ' ἐστὶ Θεὸς ἐκτενέστατος. Ἐπειδὴ, ὡς ἐκτενέστατος ἐστὶν ὁ Θεὸς, οὕτως καὶ κατανοητός, οὐκ ἐστὶν ὁ Θεὸς ἐκτενέστατος, ἀλλ' ἐστὶν ὁ Θεὸς ἐκτενέστατος, πρὸς τὸ εἶναι ἀκαταλήπτου; μυστήριον γὰρ γινώσκοντες, οὐδὲν ἐστὶ λοιπὸν θαυμαζόμενον· οὐκ οὖν ἡ Χριστιανικὴ πίστις, καὶ ὁ τούτων τρισυποστάτος Θεός, ὅτε ἐῖς ἐστὶν [τὴν ὑπόστασιν] ἀποσχετόμορφος, ὡς οἱ Ἕλληνων παῖδες μυθεύονται, ὅτε πάλιν τρεῖς ἰσες Θεοί, ὡς περ ἀλλήλων ἀνίστανται, ὡς τῆς Ἑλληνικῆς μυθολογίας. Ἀδελφότητος γὰρ ἐν (ταῖς) ἐκκλησίαις ποικίλως ἢ τῆς μιᾶς οὐσίας Θεότης, πάλιν εἰδεται χρῆ, ὅτι πᾶς

sons of the one essence. Moreover, it is fit that we should know how impossible it is for the mind of man to comprehend with the thoughts, or to declare in words, the mystery of the Deity. For those who have hastened to comprehend God, have followed their own shadow; and those who have presumed to say aught of the Divine essence have sought to measure an abyss with their hand; and those who have dared to penetrate into this depth have fallen into wicked heresies. For God is Father, not as I who am a creature, am a father, nor has he begotten, as I, a created son. Neither is the Son begotten like any carnal son, nor is the Holy Ghost circumscribed, like the spirit of man: but the mystery of the Holy Trinity is ineffable and inexplicable. Nor should you say for what cause is it so? Since it is above all cause. Neither enquire in what mode? For this Divine mode of Being is above all modes. Neither say by what reason? Because this Divine reason is above all other reason. But believe in the Father, without scrutinizing his paternity, and adore the Son, without curiously inquiring into his generation, and sing hymns to the Holy Spirit, without prying into the mystery of the Holy Trinity. Come hither to Jordan, and

ὅτε ῥήμασιν, ὅτε ἐνθυμήμασι καταλαβεῖν, ἢ διηγήσασθαι, τί τῆς Θεότητος τοῦ ἀνθρώπου δύναιται. πάντες δὲ ὅσοι Θεὸν καταλαβεῖσθαι ἔσπευσαν, τὴν ἑαυτῶν σκιὰν κατεδίωξαν· καὶ ὅσοι τί περὶ οὐσίας Θεοῦ ἐλεῖν ἰβουλῆθῃσαν τὴν ἄβυσσον μετῴσαι τῇ ἑαυτῶν δρακὶ ἔσπευσαν· καὶ ὅσοι βαθύναι ἐνομισαν, εἰς ποιηρῆς ἀρετῆς ἐτρέπησαν. ὁ γὰρ Πατὴρ καὶ Θεός, οἷον ὡς ἐγὼ ὁ κτιστός ὑπάρχει Πατὴρ, γεννήσας ὡς ἐγὼ κτιστὸν Ἵγιον· οὐδὲ ὁ Ἵγιος (ὡς πᾶς σαρκικός Ἵγιος γενόμενος) οὐδὲ τὸ Πνεῦμα τὸ ἅγιον, ὡς τὸ τοῦ ἀνθρώπου πνεῦμα περιγράφον, ἀλλ' ἀθέητον καὶ ἀνέκφραστον τὸ τῆς ἁγίας Τριάδος ὑπάρχει μυστήριον. καὶ μὴ ἔιπῃς, πῶς; ὑπὲρ γὰρ τὸ πῶς ἐστὶ (τοῦτο,) μηδὲ ἔιπῃς, ποῶν τροπῶν; ὑπὲρ γὰρ τροπῶν ὁ Θεὸς τροπὸς· μηδὲ ἔιπῃς, ποῶν λόγων; ὑπὲρ γὰρ λόγων ὁ Θεὸς λόγος· ἀλλὰ πίστευε εἰς Πατέρα, μὴ ἐρευνήσης δὲ τὸ πρᾶγμα, προσκύνει τὸν Ἵγιον μὴ πολυπραγμονῶν τὴν αὐτοῦ γέννησιν· ἀνίμνει τὸ Πνεῦμα τὸ ἅγιον, μὴ ἐκζητῶν τὸ τῆς ἁγίας

(m) 'The Arians say that the Son of God was not, before he was born, and that he was made from nonexistence. I believe that there is one substance of the Father, and the Son, and the Holy Ghost. I confess that the Son, who is the wisdom of the Father, was always in him, and was begotten of him, because there never was a time, in which the Father was without his Word and Wisdom, nor was the Son ever without the Father; as the Evangelist saith, and often repeats, that in the beginning was the Word, he was always, and he was God, and he was with God,' &c.

(n) 'The Arians say that the persons of the Father and of the Son and of the Holy Ghost are three diverse and unequal substances. I do not believe that the persons of the Father and of the Son and of the Holy Ghost are diverse and unequal substances, but I confess that they are three persons, perfect, equal, and eternal, of one substance, one power, one virtue, and majesty.—For in the Gospel, John relates not that the Jews, but that the Son himself made himself equal with the Father.—And again, after he had premised the unity of his and his Father's power,

(m) 'Ariani dicunt, quod filius Dei erat, quando non erat, et antequam nasceretur non erat, et quod ex nullis extantibus factus est. Ego credo unam substantiam Patris, et Filii, et Spiritus Sancti: propterea filium, qui est sapientia Patris, in eo semper fuisse, et ex ipso genitum confiteor, quia nunquam fuit tempus, quo Pater sine suo verbo et sapientia fuisse a fidelibus credatur: nec Filius sine suo aliquando extitit Patre, Evangelista dicente, et saepius repetente: Quod in principio erat verbum, et semper erat, et Deus erat, et apud Deum erat,' &c.

(n) 'Ariani dicunt, tres diversas substantias, ac dispares personas Patris, et Filii, et sancti Spiritus. Ego non diversas substantias ac dispares personas Patris, et Filii, et Spiritus Sanctus credo, sed tres personas perfectas æquales, et æternas, unius substantiæ, unius potentiae, unius virtutis ac majestatis confiteor:—In Evangelio quippe Joannes, non quia Judaei loquerentur, sed quia ipse se Filius aequalem faciebat Deo Patri, &c.—Eodem iterum dicente, cum jam praemisisset unam eandemque suam Patrisque potentiam, postea

he asserts the unity of substance, by saying 'I and the Father are one,' &c.

In a similar style does this celebrated man treat the doctrine continually, appealing to the authority of Scripture alone. So that when Mr. Sparks ventures to say that the Fathers,—Athanasius being particularized by name—did *not* think the Trinity or the Deity of Christ was '*plainly set forth in Scripture,*' we are constrained, in the judgment of charity, to presume that he never read the authors whom he quotes; since we find it still more difficult to believe that he would publish such a statement after having read them. And we would hold this instance up to the view of every Theological student, as a strong example of the danger of relying on quotations taken at the second or third, or it may be at the twentieth hand—without examination. The only fair and safe course is to cite no author whom we have not read: and when it is not in our power to go to the original, and we are compelled, (as may often happen,) to take our quotations from those who have quoted them before us, we should always inform our readers where we found them: for thus only can we avoid the sin of exhibiting the learning of others as our own, on the one hand, and the risk of being misled by their errors and misrepresentations on the other.

We have attached more importance to the mistakes of Mr. Sparks than we should have done, if he had not attained so high a rank as an author in a very different department, that his bare assertion, in the opinion of very many, would carry its own evidence along with it. And we have put the testimony against him in so plain a form that every man can decide the issue for himself. 'The

ipsam substantiæ unitatem assignat, dicens: Ego et Pater unum sumus.' &c.

opinion,' says Mr. S. 'that the Trinity is plainly taught in the Scriptures, has not generally prevailed till of late.'

He asserts that the testimony which might be brought 'from the early and later Fathers, would show with how little discretion the Trinity is now affirmed to be plainly taught in the Scriptures, and with how little regard to consistency it is imposed as a necessary article of faith.'

And he further tells us, after quoting certain disjoined scraps, 'From these sentiments of the Fathers, it may justly be inferred, that in their opinion no such doctrine as the Trinity, nor even the Deity of Christ is plainly set forth in the Scriptures.'

In each and all of which propositions, we have proved that he stands clearly and indisputably opposed to the Fathers themselves. May we presume, in conclusion, to express the hope, that this distinguished gentleman will *read* the Fathers, before he undertakes again to report their testimony?

CHAPTER IV.

WE have conceived that it might be useful to the lovers of Scriptural truth, if we should place together a few other passages from anti-trinitarian writers : for even as the various doctrines of a right Creed, when held in just connexion, shed mutual light upon each other, so do the several errors of a false faith, increase the deformity of the whole, and strengthen the energy of purpose with which we ‘seek for the old paths, that we may walk therein.’

Elevated to a high rank as a natural philosopher, a chemist, and a lecturer on history, Dr. Priestly, in evil hour, concentrated the powers of his versatile genius upon theology ; and produced sundry books to which his scientific fame drew much attention. From his greatest work, ‘The History of the Corruptions of Christianity,’ vol. I. we take a few specimens of thought worthy of special recollection.

In page 311, he denies that we have any souls. ‘It was from the principles of philosophy,’ says he, ‘and especially from that of Plato, that Christians learned that the soul was a thing distinct from the body, and capable of existing in a separate conscious state when the body was in the grave.’ And in the note at the bottom of the page, he says ‘To give my readers full satisfaction on this subject, I must refer them to my Disquisitions relating to

matter and spirit, in which the doctrine of a soul is traced from the Oriental to the Grecian philosophy, and is shown to have been a principle *most hostile to the system of revelation in every stage of its progress!*

Jesus Christ, this author held to be a mere mortal. 'It is most evident,' says he, page 2, 'that the Apostles and all who conversed with our Lord, before and after his resurrection, considered him in no other light than simply as *a man approved by God, by signs and wonders which God did by him.*'

In page 143, Dr. Priestly comforts himself in the assurance that his system will be acceptable to Jews and Mahometans! 'Light,' says he, 'having thus sprung up in the Christian world, after so long a season of darkness, it will, I doubt not, increase to the perfect day. The great article of the Unity of God, will, in time, be uniformly professed by all who bear the Christian name, and then, but not before, may we hope and expect, that being also freed from other corruptions and embarrassments, it will *recommend itself to the acceptance of Jews and Mahometans*, and become the religion of the whole world. But so long as Christians in general are chargeable with this fundamental error of worshipping more Gods than one, Jews and Mahometans will always hold their religion in abhorrence.'

In page 261, we are told that Scripture must give way to the dictates of reason. 'It is now, certainly,' says he, 'time to lay less stress on the interpretation of particular texts, and to allow more weight to general considerations, derived from the whole tenor of Scripture, and the dictates of reason, and if there should be found any difficulty in accommodating the one to the other, (and I think there is even less of this *than* might have been expected,) *the*

former, (i. e. Scripture,) *'and not the latter,'* (i. e. reason,) *'should remain unaccounted for.* Time may clear up obscurities in particular texts, by discovering various readings, by the clearer knowledge of ancient customs and opinions, &c. But arguments drawn from such considerations as those of the moral government of God, the nature of things, and the general plan of revelation, will not be put off to a future time.'

The opinion which this philosopher entertained about the honesty and truth of the primitive Christians, is somewhat startling. 'It is not a little amusing,' says he, p. 45, 'to observe how the Fathers of the second, third, and fourth centuries, were embarrassed with the heathens on the one hand, to whom they wished to recommend their religion by exalting the person of its founder, and with the ancient Jewish and Gentile converts, (whose prejudices against polytheism they also wished to guard against,) on the other. Willing to conciliate the one, and yet not to offend the other,' &c.

It is certainly not to be wondered at, if a man who thought so meanly of the principles of the primitive martyrs and confessors, should deride the honesty of the clergy in his own day. We should therefore expect, in perfect consistency, such a passage as the following, which occurs in the same vol. p. 307. 'Things have been so long in this situation, especially in England, where the minds of the clergy are more enlightened, and where few of them, in comparison, will even pretend that they really believe the articles of faith to which they have subscribed, according to the plain and obvious sense of them: and the Legislature has been so often applied to in vain to relieve them in this matter, by removing those subscriptions, that we cannot now reasonably expect any reformation of this great evil,

till it shall please Divine Providence to overturn all these corrupt establishments of what is called Christianity, but which have long been the sure retreat of doctrines disgraceful to Christianity. For they only serve to make hypocrites of those who live by them, and infidels of those who, without looking farther, either mistake these corruptions of Christianity for the genuine doctrines of it, or, being apprized of the insincerity of the clergy in subscribing them, think that all religion is a farce, and has no hold of the consciences of those who make the greatest profession of it.'

On the first perusal of this paragraph, the reader might be disposed to think Dr. Priestly intended his severity only for the Church of England. But the next sentence removes the error, and shows us that he means all the Christian world except the followers of his own way of thinking. 'I cannot,' says he, p. 308, 'help making this general reflection at the close of these three parts of my work, which relates to these *gross corruptions of Christianity which exist in their full force in all established Protestant Churches.*'

But Dr. Priestly has left the field of theological speculation, for a state of being, in which truth is attained by a more direct process; and we have sometimes seen his sentiments disavowed by his successors. Yet, if we are not greatly deceived, we have before us, in the pages of the *Christian Examiner* for July, 1831. (Review of Hengstenberg's *Christology*,) statements quite as latitudinarian, and in some respects, more so. It will be remembered that this work, (the *Christian Examiner*,) is set forth in the *American Encyclopædia* as one of the organs of what is called Unitarian Christianity.

The statements to which we allude, are directed against

the Book of God. First the prophecies relating to Christ are denied; and secondly the inspiration of the Evangelists is brought into question. The quotations follow.

Page 326. 'Now as a prophet,' says the reviewer, 'when fairly expounded and ascribed to the Messiah, and when they seem to have spoken and written for the benefit of their contemporaries, *we cannot but doubt what they were ever intended to afford direct and positive evidence of the Divine mission of Jesus.*'

Page 327. 'We are not to confess that we fail to receive satisfaction from the arguments of Collins, and we may add, from other writers who have undertaken to prove the fulfilment in Jesus of the prophecies relating, or supposed to relate, to a Messiah. The Hebrew Prophecies do not add any thing to our conviction arising from the historical evidence that Jesus was a teacher sent from God. We should not add any thing to our view which can be taken of the connexion between the Old Testament and the New: even by the aid of the evidence which supposes that there are no proper predictions of Jesus, as a person, in the Old Testament.'

Page 346. 'The New Testament writers in making quotations from the Old Testament is to be learned from the circumstances of the time, and from what we know to have been the prevalent modes of interpretation at that time.' * * *

'Now why might not the Evangelists and the Apostles adopt the hermeneutics and logic, as well as the rhetoric of their contemporaries? Why might they not make an application of a text of Scripture, which the established principles of interpretation now pronounce to be incorrect.

as well as an application of it which the established principles of rhetoric *now pronounce to be nugatory.* * *

‘It may be said, that such was the rhetoric of the day. We reply, such was the interpretation of the day. However this may be, the case of Mat. i. 23, seems to be a decided one of *incorrect interpretation on the part of the Evangelist*, if, indeed, he be the writer of the first two chapters of the Gospel ascribed to him. He is an honest and capable historian of the life and doctrines of Jesus, and as such entirely worthy of our confidence. *But it did not please God to make him an infallible interpreter.*’

Again, after a long and critical discussion of the 16th Psalm, the writer concludes, p. 355, that ‘the death or resurrection of no person is expressed or implied in this psalm.’ ‘But,’ continues the reviewer, ‘we have admitted that Peter and Paul found the death and resurrection of Jesus in this psalm. *Consequently we admit that they were in error. And if so in this case, they may be so in other cases where they have used the language of the Old Testament.*’

Again, p. 356. ‘The truth is,’ says this writer, ‘that the Evangelists and the Apostles never claimed to be inspired reasoners and interpreters.’

Again, p. 357. ‘We see not why they should have been inspired as reasoners and interpreters, rather than their successors from that time to this.’——Again, same page, ‘*The commonly received doctrine of the inspiration of all the writings included in the Bible, is a millstone hung round its neck, sufficient to sink it.*’ And again, p. 364, the writer comes to the conclusion ‘that *the language of the Prophets*, in the sense which we have reason to suppose they assigned to it, *gives no intimations of a suffering, dying Messiah, or one who should rise from the dead,*

and no clear and proper predictions which were fulfilled in Jesus personally.'

Now to our simple apprehension, this is the climax of impiety. Take away the Prophecies—let the Evangelists and the Apostles be no longer infallible guides—bring Matthew, and Mark, and Luke, and John, and Peter, and Paul, up to the 'Christian Examiner,' that we may learn from *his opinion*, truly, when they are to be trusted, and when they are not—prostrate at one fell stroke, our confidence in the Bible, and TO WHOM SHALL WE GO? WHO will give us the WORDS OF ETERNAL LIFE, when the BOOK OF GOD deceives us?

But this deluded author would fain persuade his readers that the essential truths of Christianity stand as firmly upon his theory, as upon that which acknowledges the perfect inspiration of the sacred writers. Let us try this absurdity by a little plain examination.

There is no truth in Christianity, unless the words of the Lord Jesus Christ be infallibly true, for he is 'the way, the TRUTH, and the life.'

But the words of Christ himself are positively contradicted by this theory, which we shall easily demonstrate, by a few passages of Scripture.

Mat. v. 17. Jesus Christ saith, 'Think not that I am come to destroy the law and the Prophets, I am not come to destroy, but to FULFIL. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, TILL ALL BE FULFILLED.'

Again, Mat. xiii. 14. Christ himself declares, 'In them is FULFILLED THE PROPHECY OF ESAIAS, which saith, By hearing ye shall hear and not understand, and seeing ye shall see and not perceive,' &c.

Again, Luke iv. 16. Christ 'came to Nazareth, went

into the Synagogue on the Sabbath day, and stood up for to read.' And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, **THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS.'**

Again, Mark xiii. 14. The Saviour verifies the Prophecy of Daniel in his own prediction of the destruction of Jerusalem by saying, 'When ye shall see the abomination of desolation **SPOKEN OF BY DANIEL THE PROPHET**, standing where it ought not, let him that readeth understand;) then let them which be in Judea flee to the mountains.' And again, Luke, xxi. 22. 'For these be the days of vengeance,' saith our Lord, 'that all things **WHICH ARE WRITTEN MAY BE FULFILLED.'**

Again, Luke, xxiv. 25. Christ, *after his resurrection*, upbraids the disciples on the way to Emmaus, because they did not apply the Prophecies to him. '*O fools,*' saith he, *and slow of heart to believe all that the* **PROPHETS HAVE SPOKEN!** Ought not Christ to have suffered these things, and to enter into his glory? And beginning at **MOSES AND ALL THE PROPHETS**, he expounded unto them in all the Scriptures, **THE THINGS CONCERNING HIMSELF.'**

'But the modern 'Christian Examiner' has come to the conclusion that the language of the Prophets, 'gives us no

intimation of a suffering, dying Messiah, or one who should rise from the dead, and **NO CLEAR AND PROPER PREDICTIONS WHICH WERE FULFILLED IN JESUS PERSONALLY.**

Of course, not only were the Evangelists, and Peter, and Paul, in error on the proper interpretation of the Old Testament Scriptures, but Christ himself! He called his disciples fools and slow of heart for not believing predictions which this bold assertor tells us did not exist! He expounded in Moses and all the Prophets, what this writer tells us cannot be found there!

Again, John v. 39. 'The Saviour saith to the Jews, **'SEARCH THE SCRIPTURES: for in them ye think ye have eternal life, AND THEY ARE THEY WHICH TESTIFY OF ME.** And (verse 46) he adds, 'had ye believed MOSES, ye would have believed me, **FOR HE WROTE OF ME.** But if ye believe not his writings, **HOW SHALL YE BELIEVE MY WORDS?'**

But how perfectly erroneous was all this, according to the system of the so called 'Christian Examiner,' for he says expressly, '*We cannot but doubt whether Prophecy was ever intended to afford direct and positive evidence to the Divine mission of Jesus!*' Of course, then, Christ himself directs the Jews to seek for testimony where there was none. Nay, he declares the Old Testament Scriptures *did* testify of him, what this reviewer says they *did not* testify, and were not intended to testify. If this be biblical interpretation, what is blasphemy?

Once more, Luke xxiv. 44, in the parting instructions of our great Redeemer, a little before his ascension into heaven, he said unto the disciples, 'These are the words which I spake unto you, while I was yet with you, that **ALL THINGS MUST BE FULFILLED** which were written in the **LAW OF MOSES, AND IN THE PROPHETS, AND IN THE**

PSALMS CONCERNING ME. Then opened he their understandings, that they might understand the Scriptures, and said unto them, **THUS IT IS WRITTEN, AND THUS IT BEHOODED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY.'**

But not so, saith the '*Christian*' reviewer, '*The language of the Prophets gives us no intimation of a suffering, dying Messiah, or one who should rise from the dead, and no clear and proper predictions which were fulfilled in Jesus personally!*'

Of such interpreters—of men who under the guise of Christ's ambassadors—openly and audaciously contradict their Master's express and reiterated declarations—who set their miserable intellects against his own word—and while they profess to be only attacking (*only!*) the infallibility of Christ's inspired Apostles, in effect strive to destroy our confidence in the assurances of Christ himself—of such interpreters of the Book of God as would leave us nothing to rely on—for what *is* infallible, if the words of Christ deceive?—we can hold—and in all Christian honesty we can express—no other sentiment than that of unmingled reprobation.

A worthy commentary on the legitimate result of such views is presented in the September number of the same periodical, through the medium of a review of Benjamin Constant's work on Religion. And here we are invited to weigh anchor and set sail on a perfectly new voyage of experiment in religion, since the reviewer tells us all that the existing forms of Christianity are worn out, and worthless. But let us, though at the expense of a long extract, cite the author's words.

Page 68. 'From Benjamin Constant's theory,—we

may derive much to soften our indignation at the past, and to inspire us with hope for the future. All the great institutions of former times have been good in their day, and in their places, and have had missions essential to the progress of humanity to accomplish. The Catholic institution, Catholicism, which still excites the wrath and indignation of many a religionist, as well as of many an unbeliever, was a noble institution in its time. It was a mighty advance upon the paganism which preceded it. It was suited to the wants of the age in which it flourished, and we are indebted to it for the very light which has enabled us to discover its defects. Its vices—and they need not be disguised—appertain to the fact that it has lingered beyond its hour. It has now, and long has had, only a factitious existence. Its work was long since done, its purpose accomplished, and it now only occupies the space that should be filled with another institution.—one which will combine all our discoveries and improvements, and be in harmony with the present state of mental and moral progress.’

‘Protestantism,’ continues he, ‘cannot be said to supply the place of Catholicism. Protestantism is not a religion, is not a religious institution, contains in itself no germ of organization. Its purpose was negative, one of destruction. It was born in the conflict raised by the progress of mind against Catholicism, which had become superannuated. Its mission was legitimate, was necessary, was inevitable; but may we not ask, if it be not accomplished? Catholicism is destroyed, or at least, is ready to disappear entirely, as soon as a new principle of social and religious organization, capable of engaging all minds and hearts in its service, shall present itself. And this new principle will present itself. Men will not always live in a religious

anarchy. The confusion of the transition state in which we now are, must end, and a new religious form be disclosed, which all will love and obey.'

'We think,' continues this writer, p. 70, 'the time has come for us to clothe the religious sentiment with a new form, and to fix upon some religious institution, which will at once supply our craving for something positive in religion, and not offend the spirituality which Christianity loves, and towards which the human race hastens with an increasing celerity. We think, we see indications that this presents itself to many hearts as desirable, and we think we see this especially among our own friends. Every religious denomination must run through two phases, the one destructive, the other organic. Unitarianism could commence only by being destructive. It must demolish the old temple, and clear away the rubbish, to have a place whereon to erect a new one. But that work is done, that negative character which it was obliged to assume then, may now be abandoned. The time has now come to rear the new temple,—for a positive work, and, if we are not mistaken, we already see the workmen coming forth with joy to their task. We already see the germ of re-organization, the nucleus, round which already gravitate the atoms of a new moral and religious world. The work of elaboration is well nigh ended, the positive institutions, so long sought, will soon be obtained, and the soul, which has so long been tossed upon a sea of dispute, or of skepticism, will soon find that repose, after which it so deeply sighs and yearns.'

Not for the sake of the unknown writer—not on account of the periodical in which it appears—nor yet for the pleasure of uttering a sentence of condemnation against an interesting specimen of what might be called sentimen-

tal, as much as religious hallucination—have we assigned so large a space to this extract. It is because we conceive it to be a most instructive commentary on the inevitable tendency of the anti-trinitarian system. That system is opposed to the humbling and sanctifying simplicity of the Book of God.—Its idol is human intellect. It would bring to the bar of its inapient judgment Prophets, Evangelists, and Apostles. It would reduce the credit of Divine truth so low that not one single winner of the sacred Scriptures could enjoy the claim of absolute inspiration. It would indirectly, but yet undeniably, impugn the very truth of the Son of God.—And after it had triumphed, as it dreams, over every obstacle, it would proclaim itself sick of its own workmanship, denounce every variety of Christianity which eighteen centuries have witnessed, as superannuated, publish its own dissolution as a duty to the rest, and sigh after some *new temple* truly, as if the commissioned messengers of Christ had not yet established his Church,—as if it were designed that the will of God should be sought—not in the records of his own Spirit, but in the speculative theories of modern illumination.

To the leaders of this system, we do not address one word. Men that will not learn from the Apostles—nay, nor from Christ himself, must be far above the reach of admonition from a common mind. But to the people who look up to them as guides, we would say,—If they would listen to us—Mark the development made by your own teachers. They have destroyed the old temple, as they tell you,—they have cleared away the rubbish,—but the new temple is yet to be erected. Not the temple of the Apostolic era,—not the temple of the Primitive Church,—not the temple of martyrs and confessors,—but a **NEW TEMPLE**, unlike any thing that has preceded it,—unlike any thing

now in existence, and to be erected by men who think themselves the only fit architects of a Christian fabric, worthy of the *discoveries and improvements, and mental and moral progress of the age*. O melancholy and alarming truth! that men calling themselves masters in Israel should have been so long employed in the work of demolition, without knowing, to this hour, what is to be the issue.

Against all this impious extravagance, and every other social and religious evil, there is but one safeguard,—the firm adherence, in all things, to the only infallible director, **THE SCRIPTURES OF DIVINE TRUTH, AS THEY WERE INTERPRETED BY THE PRIMITIVE CHURCH**. The only true temple of God is not a new, but a very old structure, for it was built upon the Prophets and Apostles, Jesus Christ being the head corner stone. Let all serious and reflecting Christians, then, cherish a high and holy jealousy for the honor of the Book of God. Let them resist every assault which would deprive them of this, the only Palladium of Christianity. The Bible cannot be esteemed too sacred. Its inspiration cannot be esteemed too perfect. Its truth cannot be guarded with too much zeal. And the notion that its Divine doctrines are to be mutilated and distorted, until—according to Dr. Priestly and his followers,—the unbeliever, and the Jew, and the Turk shall be satisfied with them, cannot be regarded with too absolute an abhorrence. ‘Marvel not,’ said the Celestial Guide, ‘if the world hate you.’ **IF YE WERE OF THE WORLD, THE WORLD WOULD LOVE HIS OWN.**’

CHAPTER V.

IF the dangerous views of the imperfection of the Scriptures which formed the subject of our last remarks, were confined to the pages of the 'Christian Examiner,' we should hardly have thought ourselves justified in allotting so much space to the task of opposing them. But the truth is, that unworthy and inadequate sentiments of the Scriptures have been propagated co-extensively with the anti-trinitarian heresy every where. In Germany, in England, and in our own land, the same errors in doctrine are found linked with the same false and degrading opinions of inspiration : and perhaps no fact could better prove to the orthodox believer the soundness of his faith, than the necessity which seems thus to compel his adversaries to charge the very oracles of God with imperfection.

We shall close our present undertaking by a brief notice of the latest assault against Trinitarian principles,—a work published by Prof. Norton, under the title of 'A Statement of Reasons for not believing the doctrines of Trinitarians,' &c. This book has been reviewed by Dr. Coit, of Cambridge, Mass. with a rare combination of learning, judgment, and wit : nor do we wish to cross the path which is so peculiarly his own. A few points, however, we consider ourselves bound to select for observation, as coming directly within the scope of our own humble volume.

For the sake of its connexion with the concluding topic of the preceding chapter, we shall first remark the proposition to which the appendix of Prof. Norton is mainly devoted, viz. that not only was the meaning of Christ sometimes misunderstood by the Apostles and Evangelists, but that Christ himself gave his designed sanction to what he knew to be erroneous, because it coincided with the popular belief among the Jews. But let us quote the words of the Professor at length, that we may not run the risk of misrepresenting him.

Page 313. ‘On many subjects,’ says our author, ‘our Saviour refrained from entering into a full explanation, and correcting the errors of his hearers.’ And after a long discussion on the necessity and expediency of this course, he gives us, in p. 319. the following illustration.

‘Let us consider,’ says he, ‘another case. The Jews had adopted what is called the allegorical mode of interpreting their sacred books, and had found many *supposed predictions and types of their expected Messiah in factitious senses which they ascribed to particular passages*. This mode of interpretation was adopted by some of the Apostles. We find examples of it as used by them in the Gospels of both Matthew and John, and in the Acts of the Apostles. One is surprised, perhaps, that this mistake *was not corrected by Christ*. Nothing may seem more simple, than that he should have indicated, that *this whole system of interpretation, and this method of proof, so far as the supposed prophecies were applied to himself, were erroneous*. But would you have had him, at the same time, teach the whole art of interpretation? If he had not done so, errors as great might have been committed from some other cause. If he had corrected some wrong conceptions only, and left others, the latter, from that very

circumstance, would have acquired new authority. But to have taught the art of interpretation only, would not have been sufficient to enable his hearers to become skilful expositors of the Old Testament; he must have settled the yet disputed questions concerning the age, the authorship, the authority, and what has been called the inspiration of the different writings that compose it: and whoever has studied these subjects with an unbiassed and enquiring mind, may, I think, be satisfied, that the truth concerning them is such, as no Jew was prepared to listen to, and few indeed would have listened to without astonishment and wrath.'

Again, p. 321. '*Expressions founded upon the conceptions of the Jews, and used by Christ, because no other modes of speech would have so powerfully affected their minds, have been misunderstood as intended to convey a doctrine taught by himself.*' This remark is applicable to those few passages in his discourses in which he speaks, according to the belief of the Jews, of Satan, as if he were a real being, such as the following: 'I saw Satan, falling as lightning from heaven:' 'Ye are of your father the devil, and the will of your father ye will perform:' 'The enemy who sowed the tares is the devil:' and particularly the figurative and parabolic narrative in which he represented himself as having been tempted by Satan.'

Again, the Professor advances this conclusion, the moral obliquity of which might have shewn him the error of his premises. 'Under circumstances', says he, 'in which it is impossible to explain the whole truth, or in which it is certain that the whole truth cannot be understood and felt, in addressing men who are unaccustomed to exercise their understandings, and who, from childhood, have incorporated false conceptions with right principles of action, we may

use their errors for their reformation—we may employ one wrong opinion to counteract others more pernicious, and in reasoning, exhortation or reproof, we may thus avail ourselves of their more innocent prejudices in opposition to their passions and vices. But in doing this, we are precluded from directly assailing these prejudices, though we may at the same time be establishing truths which will effect their gradual abolition. Such was, I believe, in some particulars, the mode of teaching adopted by Christ.'

Here, then, we have the proposition, cautiously indeed, yet plainly enough announced, that Jesus Christ sanctioned the errors of the Jews, first, by falsely applying to himself, as prophecies, portions of the Old Testament which he knew had no such meaning.

Secondly, by falsely inculcating the belief in Satan and the apostate angels, which he knew to be an unfounded superstition.

Thirdly, by telling his disciples a pure fiction about his being personally tempted by Satan in the wilderness, not as a parable or figuratively, but as a simple matter of fact; because it is perfectly undeniable that the Evangelists understood his parables to be intended as parables, while the temptation is set forth as a part of the history.

And fourthly, as a general corollary, we have the true Jesuit's principle established on the pretended authority of Christ himself, viz. that it is lawful to use deceit for pious purposes—to do evil, that good may come—to sanction error, in order to enforce truth more effectually!

All this is revolting enough; but there are two inquiries suggested by the Professor's hypothesis, to which we confess we should like to see an answer.

He tells us that this accommodation of Christ to the popular error of his day was right.

If so, why does not the Professor follow the example? The belief in the Prophecies—in the perfect inspiration of the Bible—and in the existence of evil spirits, was as universal amongst Christians when the writers of the Professor's school began their labors, as ever it was among the ancient Jews. Upon his own argument, therefore, he stands charged with a direct opposition to the Saviour's example; because Christ allowed and encouraged opinions which the Professor has labored to destroy. Does this gentleman think his wisdom greater than the wisdom of Christ? Does he ask that his book and such as his, shall be esteemed correctives of the errors of the Redeemer's teaching, and be taken for an amended publication of the Gospel? If the Christian can hardly write these questions without a thrill of horror, what should be the sensations of that mind which prompts the inquisition?

But again: the Professor tells the world that the Redeemer was right in giving his sanction to the popular errors of his day in reference to the Prophecies, the inspiration of the Scriptures, the existence of evil spirits, &c. Nevertheless we all knew that there was a strong party in Judea who disbelieved all this, namely, the Sadducees, and very probably the Herodians. We grant, however, that *the majority* did then believe these things, and hence the proposition stands thus: that it was right in the Redeemer to give the full weight of his authority to these errors, because they were the *opinions of the majority*.

Now we ask leave to apply this novel morality to the case of the Professor himself. The opinions of his book are supposed to be the opinions of *the majority* around him; and how, upon his own hypothesis, can we know whether he is sincere? How do we know whether he is not in reality pursuing the plan, which he sacrilegiously, as we

believe, imputes to the immaculate Redeemer? How do we know that he is not teaching what he supposes to be popular falsehood, for the purpose of subserving what he esteems to be higher and more important ends?

Far be it from us to impute such baseness to this respectable Professor, or to any other man. But we do distinctly say, that if we did place this foul aspersion upon Professor Norton, we should offer no greater insult to his character than he has cast upon the character of Jesus Christ.

Away, then, with such impiety. Let no man believe that the Son of God descended to a meanness which would be contemptible in a mortal instructor. But let us turn from such perversion to the testimony of the inspired Apostle, who declares, as if in anticipation of this very error, 'I have not written unto you because ye know not the truth, but because ye know it, and that *no lie is of the truth.*'

CHAPTER VI.

WE pass on to the second topic which we had marked for observation in the book of the Professor. In pages 33, 34, 35, we find an elaborate attempt to prove that Christ could not have been the Deity incarnate, because the Apostles do not appear to have felt sufficient awe in his presence. The whole argument is drawn from the Professor's imagining how men ought to have felt in the immediate presence of God. And he talks about 'the agony of incredulity, and doubt, and amazement, and consternation, and unspeakable astonishment, and extreme awe, and entire prostration of every faculty in approaching and contemplating such a being,' &c.

It is surely strange to see the labored effort made to gainsay the doctrine of Christ's Divinity, on such a ground as this. We would only ask where the intercourse of God with Abraham, and Lot, and Jacob, and Moses, seems to have been attended with all the awful effects which the Professor describes? When the Jewish High Priest entered into the visible Shechinah of the mercy seat once a year, where do we read of the 'entire prostration of his faculties?' True indeed, on many occasions we find that these effects did attend the Divine communications, as doubtless they would in all, if the powers of the servants of God were not supernaturally strengthened, or the glories of his immediate presence shrouded from sensible observation. But the fact that in so many instances men were enabled to sustain a continued intercourse with the God of Israel, during the preparatory dispensation, is a

sufficient answer to the supposed difficulty of approaching him, during the period of his incarnation, when his outward appearance presented nothing alarming to the senses of the observer.

In truth, however, the Professor is utterly mistaken in saying that the presence of our Saviour did not inspire awe. The very contrary appears in many parts of the sacred history, as the fears and wonder of the disciples, and the common attitude of worship adopted by those who approached him, abundantly testify. But if it had been otherwise—if his presence had not inspired as much awe as we may think it should have done, what is there in this, more strange than the insensibility which Christians themselves frequently manifest in the acknowledged presence of God? Will the Professor plead exemption from a degree of dulness and carelessness of heart which too often characterises the hours of prayer to the Almighty—ever present Deity? Why should the belief that we are standing in the presence of God, manifest in the flesh, affect us more than the belief that we are before the same God, equally present in the Spirit? Has the Professor never heard men address the Lord in language of irreverent familiarity? Has he never seen or felt a perfect apathy of indifference in the house of worship and in the very act of worship? If he has—and who has not?—his own experience should have furnished a sufficient answer to all these imaginary difficulties in the Gospel history.

This, then, is truly a trivial argument; and worse, if possible, is the difficulty supposed to exist in the narrative of Christ washing his disciples' feet. The Professor thinks it (p. 36.) too shocking a question to be asked in plain words, whether the disciples could conceive that their Master was the incarnate Deity when he stooped to this act of condescension. Yet why? Has this author never read

that God is about our bed, and about our paths, and spieth out all our ways? Does he not believe that the sparrow cannot fall to the ground without our heavenly Father, and that the hairs of our heads are all numbered? Or does he reckon these passages also amongst the cases of accommodation to prevailing error? Is our Lord's washing his disciples' feet a more astonishing act of condescension, than his clothing the grass of the field on which they trod, or his constructing the almost invisible frame of an ephemeron? Nay, is it not the very character of love, to count no service mean which affects the personal accommodation of our brethren? And did not Christ set forth this very instance as an example of fraternal affection?

But, enough of this. It is chiefly worthy of notice to the orthodox believer, because it shews so clearly where lies the fountain head of heresy. Philosophic men, in the pride of their superior intellect, bring the Scriptures to the bar of their imagination, and then talk of what God ought to have done, rather than humbly learn from the testimony of his word what he has been graciously pleased to do; thus constructing their Bible, as the heathen do their deities, to suit themselves. And we learn from each fresh example of the kind, the necessity of resisting every attempt to lower the claims of the Book of God, since we see the self-confidence of men leading even to this result: viz. that prophets, evangelists, apostles, and Christ himself cannot be trusted in *all respects*—that errors, and those of no small importance, occur in the teaching of the very Redeemer; and that our best preservative, now that the infallibility of the Church of Rome is done away, is to have recourse to the *art of interpretation*, as practised by the school of Professor Norton! Hard would it be to say whether this proposition is marked most strongly by absurdity, impiety or presumption.

CHAPTER VII.

THE last topic which seems to demand notice, is the oft repeated error which Professor Norton advances in his 4th section, p. 51, where he undertakes to assign the origin of the doctrine of the Trinity. 'We can trace,' says he, 'the history of this doctrine and discover its source, not in the Christian revelation, but in the Platonic philosophy, which was the prevalent philosophy during the first ages after the introduction of Christianity; and of which all the more eminent Christian writers, the Fathers, as they are called, were in a greater or less degree, disciples.'

That many of the early Fathers were considerably addicted to the Platonic philosophy, the Professor proves at length from sundry trinitarian writers; and yet it was a very needless labor, because every man at all acquainted with the subject would have granted the truth of this statement, while at the same time no orthodox believer would admit the inference so unwarrantably deduced from it. The Platonic philosophy did undoubtedly prevail extensively in the early ages of Christianity, and it is in vogue with many distinguished metaphysicians to the present day; but what Christian, of ancient or modern times, ever assigned the authority of Plato as the *source of his faith* in the Trinity? What Christian of ancient or modern times ever asserted any other foundation for his belief than the language of Scripture, with the single exception, perhaps, of those Romanists, who, since the reformation, sought for some support to their notions of Apostolical tradition,

by denying that the Scriptures could prove the Trinitarian doctrine until they were aided by the infallible decision of the Church? The truth is that the primitive Christians rested their whole faith on the Word of God, as we trust the extracts made from their writings throughout this Dissertation must be sufficient to demonstrate; and they admired the Divine truths which they found in Plato, *not because they were the philosophy of Plato*, but because they believed *he had derived them from the Old Testament*, the Oracles of God.

A few passages from the Fathers may suffice the present consideration of this question.

In the fifth Book of his Evangelical Preparation, Eusebius, A. D. 320, undertakes to give many proofs that the learned among the heathen derived much of their knowledge from the Old Testament Scriptures. Among these, citing Clement, in the first book of his *Stromata*. (Evan. Prepar. 6 ch. p. 410, of the Cologne ed. of 1658,) he enumerates Pythagoras, Numa, and Plato.

(a) 'Numa,' says he, 'the king of the Romans, who was a Pythagorean, derived this fruit at least from the writings of Moses, that he turned the Romans from making any image of God, whether in the likeness of men or animals. So that at least for the first hundred and seventy years, they built temples, but placed in them no statue, nor sculpture, nor delineation whatever.'——A little farther on in this chapter, we read thus: (b) 'Plato himself also followed the laws and institutions of our (sc. the Jew-

(a) Νουμάς δὲ ὁ Ρωμαίων βασιλεὺς Πυθαγορεὺς ἀπὸ τοῦ Μωϋσέως ἀφ' ἡθείας, διεκώλυεν ἀθροιστὶ καὶ ὑποκρίσιν τινα θεῶν Ρωμαίους ποιεῖν ἐν γούρνατοι καὶ εὐκαίρως τὰς τοῦ θεοῦ ἐκείνου οἰκοδομοὺς μόναι, ἀγάλματα οὐδεὶς οὐτε ἑλίκων, οὐτε μὲν γυμνῶν ἐκτείναντο.

(b) Καθ' ἡκολούθησε δὲ ὁ Πλάτων τῇ κατ' ἡμᾶς νομοθεσίᾳ.

ish) commonwealth.' And again, (c) 'as likewise Pythagoras, who transplanted very many precepts from our laws into his sect : ' and again he quotes the saying of Numenius the Pythagorean philosopher ; (d) ' For what else is Plato, but Moses speaking Greek.'

In the note of the learned Coquæus on the fourth chap. of the 8th book of St. Augustin's City of God, the following proofs of the same fact are mentioned. (Aug. Op. tom. 5: Paris ed. 1613, p. 465.)

(e) ' Laertius says that Plato first came to the Pythagoreans in Italy, and then betook himself to the Prophets and Priests in Egypt. St. Ambrose, in his 18th Sermon on the 118th Psalm, says that Plato, for the sake of erudition, went into Egypt, that he might learn the works of Moses, the oracles of the law, and the Prophets. Genebrardus in his Chronology of the A. M. 3730, says that ' Plato the Attic bee, emulous of Moses, is called the Attic Moses by Numenius the Pythagorean. He was the third of the philosophers who, after Anaxagoras and Pythagoras, went to Egypt, that he might learn the philosophy which treats about Divine things, and remained in Heliopolis thirteen years with the Priests. Diodorus, (lib. 1. cap. 6.) commemorates many excellent men who travelled from Greece

(c) Καθως και Πυθαγορας πολλα τον παρ' ημιν μετενεγκων εις την εαντε δογματοποιαν.

(d) Τι γαρ εστι Πλατων, η Μωσης αττιζιζων.

(e) Laertius—vult itaque Platonem prius ad Pythagoricos in Italiam venisse, deinde se in Ægyptum ad Prophetas sacerdotesque recepisse ; Ambros. Serm. 18. in Psal. 118. *Eruditionis gratia Plato in Ægyptum profectus, ut Moysis gesta, legis oracula et Prophetarum dicta cognosceret. Genebrardus in Chronologia An. Mundi, 3730. Plato apes Attica, Moysis æmulus, sive Moses Atticus ex Numenio Pythagorico, qui tertius philosophorum post Anaxagoram et Pythagoram in Ægyptum descendit, ut philosophiam ex qua Divini cognomentum est consecutus*

to Egypt for the sake of science, and among the rest mentions Plato. Justin Martyr, in his Exhortation, says that Plato learned in Egypt the doctrine of Moses and the other Prophets about the only true God.*

St. Augustin himself, (De Civ. Dei. lib. 8. cap. 11.) says on this subject, (f) 'Some of our associates in the grace of Christ, wonder when they read or hear that Plato held these sentiments of God which resemble so much the truth of our religion. Whence some have thought that, at the time of his sojourn in Egypt, he had heard Jeremiah the Prophet, or had read the Prophetic writings.' Proceeding to say, that the first of these opinions could not be correct, because it appeared that Jeremiah was dead many years before Plato was born, and allowing, nevertheless, that Plato might have learned the Hebrew theology through an interpreter, this Father says, that from internal evidence in the writings of Plato, he could *'almost assert'* that he was not ignorant of the books of Moses, chiefly from his strong admiration of the sublime sentiment that God is the **I AM.**(g)

But so far were the Christian Fathers from borrowing

discreti, etiam existens fuit Hellenis cum sacerdotibus. Justinus Martyr in exhort. videt Platonem Moysis doctrinam, ceterorumque prophetarum de uno solo Deo in Ægypto didicisse.

(f) Minus tarant enim quidam nobis in Christi gratia sociatis cum audiunt, vel legunt Platonem de Deo ista sensisse, quæ videntur congruere veritati nostræ religionis agnoscunt. Unde nonnulli putaverunt eum, quando perierat in Ægyptum, Hieronymum agnoscere Prophetam, vel Scripturas Prophetas in eadem peregrinatione legisse.

(g) Proximo illud, quod ex me plurimum adducit, ut pene assentiar Platonem in eorum librorum expertem non fuisse: quod cum ad sanctum Moysen illa verba Dei per Angelum perferantur, ut quærenti quod sit nomen eius qui eum pergere præcipiebat ad populum Hebræum ex Ægypto liberandum, respondeatur: Ego sum qui sum:——Vehementer hoc Plato tenuit, et diligentissime commendavit.

their doctrine from Plato, that St. Augustin thus addresses a Platonist in the 29th ch. of the 10th book of the *City of God*, p. 625.

(h) ‘ You preach the Father and his Son, whom you call the paternal intellect or mind, and the medium of these whom we think you call the Holy Spirit, and after your manner you call them three Gods. In which, although you use very improper language, you see, nevertheless, in some sort, and as if under the shade of a weak imagination, in what lies the fairness of truth. But the incarnation of the unchangeable Son of God, by which we are saved so as to attain to those things which we believe and understand, though ever so imperfectly, you will not acknowledgè. Therefore you perceive somewhat of the country in which we hope to remain, although afar off, and with a misty vision, but the way by which to go there, you do not hold.— O! if you knew the grace of God by Jesus Christ our Lord, and that incarnation by which he took to himself a human soul and body, you would be able to see that this was the highest example of grace.’

On this remarkable passage we would only ask, could St. Augustin have supposed that the Christian doctrine of the Trinity was *derived from Plato*, and yet not allude to

(h) Praedicas patrem et ejus filium, quem vocas paternum intellectum seu mentem; et horum medium, quem putamus te dicere Spiritum Sanctum, et more vestro appellas tres deos. Ubi, etsi verbis indisciplinatis utimini, videris tamen qualitercunque, et quasi per quaedam tenuis imaginationis umbracula, quo nitendum sit: sed incarnationem incommutabilis filii Dei, qua salvamur,[†] ut ad illa quae credimus, vel ex quantulacunque parte intelligimus, pervenire possimus, non vultis agnoscere. Itaque videtis utcunque, etsi de longinquo, etsi acie caligante, patriam, in qua manendum est, sed viam qua eundum est, non tenetis. — O si cognovisses Dei gratiam per Jesum Christum Dominum nostrum, ipsamque ejus incarnationem qua hominis animam corpusque suscepit, summum esse exemplum gratiae videre potuisses.

this derivation in his very address to a Platonic philosopher whom he wished to draw to the true faith? And it is further to be considered, what indeed Professor Norton asserts (p. 17,) that the doctrine of the Hypostatic Union, or the incarnation of the Son of God, was always connected with that of the Trinity as held by Christians, but we see in the above extract that this doctrine was utterly rejected by the Platonic Trinitarian.

It is plain, therefore, that before a Platonist could become a Christian, it was necessary that he should adopt some superior guide to Plato—some master and teacher of far higher authority—some books of far more celestial descent than the writings of this philosopher. It would avail him nothing that he held the Platonic Trinity, which was currently styled three Gods. He must learn that the sacred Three was but one God, and specially must he learn the Divine economy of man's redemption through the incarnation, obedience, and passion of the eternal Logos, and he must be penitent and believing: and renouncing the pride of philosophy, and the pomps and vanities of the world, he must enter the Church of God through the solemn ordinance of baptism, before he could be called *a Christian*. How absurd, then, to imagine that a Platonic philosopher, converted to the faith, and entering the fold of Christ in the only appointed way, could afterwards go back to Plato and take his books instead of the Bible as 'the source' of the Trinitarian or any other Christian doctrine? That he might continue to admire the works of Plato, and use his phraseology, and even sometimes appeal to it as an argument of confirmation among philosophers, would indeed be reasonable and natural: but that a Christian could originally receive any important doctrine of Divine truth *on the authority* of a heathen philosopher,

is a proposition as unwarrantable and preposterous as ever was suggested by the spirit of infidelity to the intellect of man.

The truth, therefore, on this point, is well stated in many parts of the learned Cudworth's work, whom no author ever exceeded in his partiality for Plato. Those passages Professor Norton does *not* quote, although he selects a few sentences from that celebrated author, which we presume were supposed to suit him. Let us supply the deficiency.

'Since it cannot well be conceived,' says Cudworth, (True Intel. Syst. Universe, London ed. of 1678, p. 547.) 'how such a Trinity of Divine Hypostases should be first discovered by human wit and reason, though there be nothing in it, (if rightly understood,) that is repugnant to reason, and since there are in the writings of the Old Testament, certain significations of a Plurality in the Deity, or of more than one Hypostasis, we may reasonably conclude, that which Proclus asserteth of this Trinity, as it was contained in the Chaldaic Oracles, to be true, that it was at first a Theology of Divine Tradition or Revelation, or a Divine Cabala, viz. *among the Hebrews first, and from them afterwards communicated to the Egyptians and other nations.* Neither ought it to be thought any considerable objection to the contrary, because the Platonists, Pythagoreans, and other pagan theologers did not express this their Trinity in the very words of the Athanasian Creed, nor according to the form of the Nicene Council. Forasmuch as this mystery was gradually imparted to the world, and that first, but sparingly, to the Hebrews themselves, either in their written or oral Cabala; but afterwards more fully under Christianity, the whole frame whereof was built thereupon.'

Again, p. 579, after a long examination of the error

of Petavius who had asserted that the heretic Arius was a Platonist, Cudworth states his conclusion in these words: 'From all which it appears that Arius did not so much Platonize, as the Nicene Fathers and Athanasius; *who, notwithstanding, made not Plato, but the Scripture, together with reason, deducing natural consequences therefrom, their foundation.*'

We trust that enough has been shown to demonstrate the total error of the Professor's confident assertion, that 'we can trace the history of the Trinitarian doctrine and discover its source, not in the Christian Revelation, but in the Platonic philosophy.' A proposition which we hold to be a libel on the Primitive Church, perfectly in character, however, with those expounders of Scripture, who do not scruple to charge error, and intentional allowance of error, on the instructions of Evangelists, and Apostles, and even of Christ himself.

CONCLUSION.

WE cannot close our humble volume without a few remarks on the diversity of sentiment charged on orthodox Christians by their adversaries, in relation to the doctrine of the Trinity, and on the spirit of dangerous concession which many admirable writers have unhappily exhibited in their mode of conducting the controversy.

The doctrine of the Trinity asserts the Unity of God, and in perfect consistence with this Unity, the Threefold distinction, called Persons, by which each Divine Person is known under a peculiar appellation, as the Father, the Son, or the Holy Ghost.

All trinitarians agree in this statement.

They all hold the Unity of the Divine essence.

They all hold the equality of the Divine Persons, in nature, eternity, power and glory.

They all render the highest acts of worship to this sacred Trinity.

They all allow the relative subordination of the Son to the Father, and of the Holy Ghost to both the Father and the Son.

They all hold that the Son became incarnate for the work of man's redemption, and that the Holy Spirit is the Divine Agent in all those secret influences, and sacred ordinances, and acts of holy obedience, by which the sinner is made a new creature, and fitted for the inheritance of the saints in light.

They all agree that Scripture is the only Rule of faith, with the exception of the Church of Rome, which adds the unwritten instructions of the Apostles, held by them, as they suppose, under the term Apostolical Tradition.

Agreeing in all these points, in what do Trinitarians differ? In nothing but the individual methods by which certain writers have explained their own ideas of the *modal* relations of the subject. Needless there are differences here, but none which disturb the universal concurrence in the great characteristics of the system. We willingly admit that much has been written in this way which the best interests of the Church could well have spared. But still, so long as a Scriptural notion of sentiment exists on all the particulars above stated, it is as idle as it is unjust to impugn the orthodoxy of the Catholic or Universal Church, on account of those minor varieties of opinion, which must necessarily be expected on all subjects in the imperfect condition of mortal intellect. And this accusation comes with an especially bad grace from a class of men who have hitherto only agreed in what the Christian Examiner so truly calls the work of destruction. When that writer's *new temple* is erected—when anti-trinitarians convene together, and try whether they do agree or can agree—when ‘*the atoms*’ of this ‘*new moral and religious world gravitate round their nucleus*,’ we shall see how much *Unity* there is in that which would fain be called the only *Unitarianism*.

If these gentlemen, however, are wise in their generation, they will never attempt to unite in a ‘*positive work*,’ they will continue to agree only in the effort to disturb and demolish the old temple of religious faith, they will continue to be, each man a nucleus to himself, and they will go on in the autocracy of self-confidence, to dictate,

and deride, and destroy, until the sober Scriptural intelligence of the community is effectually alarmed, and the support of their followers deserts them. For the sake of Scriptural religion, may the Spirit of Truth hasten that day.

With a very different feeling do we proceed to record our dissent from the manner in which one of the most distinguished advocates of orthodoxy has conducted the controversy. We allude to Professor Stuart's Letters to Dr. Channing, in which, along with an admirable exhibition of the powers, and the learning, and the Christian temper demanded for such a work, we think that he has given the sanction of his eminent name to some errors of no small importance.

The first of these which we shall particularize, appears in p. 55, of the third ed. where he finds fault with the use of the word Person, in the doctrine of the Trinity. 'The present generation of Trinitarians, however,' says he, 'do not feel responsible for the introduction of such technical terms, in senses so diverse from the common ideas attached to them. They merely take them as they find them. For my own part, I have no attachment to them; I think them injudiciously chosen, and heartily wish they were by general consent entirely exploded. They serve, perhaps, in most cases, principally to keep up the form of words, without definite ideas; and I fear, they have been the occasion of many disputes in the Church. The *things* which are aimed at by these terms, I would strenuously retain; because I believe in the Divine origin and authority of the Bible, and that its language, fairly interpreted, does inculcate these things.'

Now we would respectfully ask what is to be gained by thus undertaking to represent the present generation of Trinitarians as not feeling themselves responsible for the

ancient and accredited language appropriated to the doctrine? Has the distinguished author paused to ask himself where he derived his authority for thus divorcing the Church of the present age from the Primitive Church? Has he paused to inquire how many celebrated writers would consent to unite in this censure upon the wisdom of antiquity? Or has he lessened the obscurity of his subject by casting away the old terms which he allows were designed to signify the truth, and leaving their place unsupplied by any other?

If any thing be undeniable, it is that every science has its technical phraseology, in which words are to be understood not in their common, but in their appropriate meaning. For example, the word election has one meaning in civil government, a second in theology, a third in common parlance. The adjective elective has one technical meaning when applied to the political term franchise, and another when applied to the chemical term attraction. And the word under consideration, Person, has one meaning in law, another in metaphysics, a third in theology, and a fourth in the drama. What then? Must our whole language be altered until every word shall be reduced to one meaning, or until those who seek for occasion shall cease to harp upon their various significations. It is surely no new thing under the sun that disputes and controversies arise from the unfairness or ignorance of those who will not take terms as they find them, and submit to the trouble of acquiring their true meaning. But it is impossible to conciliate the enemies of truth by changing the terms in which we defend it. When we have thrown by the word Person, the foes of the Trinity are just where they were. They have gained a concession. They have produced an appearance of disunion among the orthodox. They have

set the modern Church at war with the ancient Church; but as to conceding any thing in their turn, that is another matter. Meanwhile multitudes of orthodox believers are alarmed and disturbed by the appearance of concession, Confidence is wounded, and the adversary shouts over an anticipated victory.

The same observations apply with increased force to the Professor's next surrender of the doctrine of the Divine generation or eternal Sonship of Christ. And he tells his correspondent, p. 132, that 'the ancient Fathers involved themselves in more than a Cretan labyrinth, by undertaking to defend the doctrine of eternal generation. If any one wishes to see how easy it is to accumulate words without meaning, and perplex common minds with representations which, after all, afford no instruction, let him plunge into the abyss of patristical speculations on this subject.'

This paragraph is expressed in the true modern style of self-complacency, which takes credit to itself for the language of absolute contempt towards a body of men, distinguished in their own day, and ever since, as burning and shining lights in the Church, endowed with an extraordinary combination of learning, talents, and Christian zeal. And we cannot help contrasting the disdain of Professor Stuart towards the orthodox dead, with his very striking tone of deprecation towards the heterodox living, as affording a remarkable example of the power of association and prejudice, in turning out of its proper channels the current of that Christian sympathy, which should always be governed by the course of Christian truth.

In another particular we cannot avoid dissenting from the judgment of this eminent Professor, namely, where he recommends the ministers of Christ to study the most revolting and impious writers of the German school. If he

has been able to spend twenty years in this way without losing his orthodoxy, deriving pleasure and profit, as he assures us, without contamination, will he answer for the hundreds or thousands of intellects which his counsel may possibly expose to the same perilous association? Especially with regard to the youthful student, or even the ordinary minister of the Gospel, can that time be regarded as well spent which leads them into the worst of all temptations, without any other apology than the hope of acquiring knowledge, which certainly may be gained with much greater safety from other and purer sources? To read *all* that has been written on Theology is impossible. The longest life and the most unremitting application would not suffice for such an undertaking. Is there not enough that is sound, safe, and edifying, for the most industrious and indefatigable? And why should a sweeping recommendation from such authority tempt the half formed theologians of our day, to fill their shelves and confound their intellects with a class of writers, whose very learning and attractions only increase the danger of pursuing them? We should, therefore, recommend no man to *tempt himself, or trifle with his own faith, by needless communications with evil*. It is quite sufficient for the prominent standard-bearers of the cross to read such works, for the purpose of guarding the Church from the encroachments of heresy. With regard to students especially, we would oppose to the opinion of one Biblical critic, the far safer advice of another, whose well earned fame is an ample recommendation. Bishop Bloomfield, in his preface to his ‘Greek Testament with notes Critical, Philosophical, and Exegetical,’ speaking of the Commentaries of Rosenmiiller and Kuinoel, has the following passage :

‘The work of Rosenmiiller,’ (besides that the principles

are very objectionable,) ‘is almost wholly a compilation. Far more valuable is that of the latter; its principles too are better, though what are called Neologian views not unfrequently discover themselves; and the work, *being too often interlarded with some of the most pestilent dogmas of Semler, Paulus, and others, though accompanied with refutations by the Editor, IS VERY UNFIT TO COME INTO THE HANDS OF STUDENTS.*’

In farther contrast to the recommendation of Professor Stuart, we would invite the attention of those who desire to pass beyond the ordinary limits of theological attainment, to the writings of the Fathers. And we cannot do better on such a subject than quote the following admirable tribute from the notes to the ‘Pastoral Instructions’ of Bishop Jebb, the late honored and lamented ornament of the Church of Ireland. (See Lond. ed. 1831, p. 338.)

After quoting Gilbert Wake—the well known anti-trinitarian’s panegyric on the Fathers,—not granted indeed to their theology, but to their learning, their talents, and their Christian zeal—Bishop Jebb continues: ‘But another, and, all matters considered, a more remarkable testimonial must be produced from Daillé, the professed assailant of the ancient Fathers. A man, assuredly, deficient neither in disposition, nor ability, to detect any vulnerable part, and when detected, to inflict his wounds, with a sure aim and an unshrinking hand. From such an adversary, words of approbation are of no ordinary value. I translate from the Geneva edition, in 4to of 1656, p. 356,’ &c.

‘The works of authors,’ says Daillé, ‘who flourished in our own and the preceding age are consulted; and with much advantage. How much more profitable must be the study of the Fathers; whose piety and learning, are, for the most part, considerably greater, and certainly more

attested and apparent, than the piety and learning of the moderns?’

‘Expunge if you choose, the name of Augustine from his most excellent works ‘*De civitate Dei*,’ and ‘*De Doctrina Christiana*,’ yet each work, though I were ignorant of the Author’s name, if I but read, will, admirably teach me many things most worthy to be known. And so it is with all the rest. In the first place, these monuments of the Fathers contain most numerous and weighty exhortations to sanctity of morals, and accurate observance of Christian discipline. They abound, also, with striking arguments, by which the universally acknowledged fundamentals of the Christian faith are most luminously illustrated and confirmed, and with very many precious documents, of most extreme utility, as well for the general interpretation of the Scriptures as for the special elucidation of those mysteries contained in the Sacred Word. Their very authority too, may be highly serviceable to us in proving the truth of Christianity. For is it not a wondrous fact, that so many men, of such mental energy, of such happy genius, born at different times, and in different places, during the space of fifteen hundred years, various in their temperaments, their studies, and sometimes their opinions, should have so uniformly, and as it were with one heart and soul, conspired and concurred in all the fundamentals of Christianity, and, so unlike in other particulars, should have adored one and the same Christ, co-exhorted to the same sanctification, hoped for the same immortality, received the same Gospels, and in these Gospels, all admired the same great and sublime mysteries?’

‘These, be it observed,’ continues Bishop Jebb, ‘are the expressions of one, who strenuously labored to reduce the authority of the Fathers to the lowest possible level. His

concessions are, therefore, extorted tributes to irresistible truth ; and consequently they carry as great weight as could, in any instance, be ascribed to human sentiments. If Daillé thus spoke, warped and prejudiced as he must have been, by his favorite object, how strong would have been his eulogy, how cordial his approbation, had it been his delight, rather to cull the flowers and taste the fruit, than to winnow the chaff and distil the weeds of Christian antiquity ?

After citing another tribute to the Fathers from the Roman Catholic Fleury, the Bishop proceeds : ‘ But in order to decide the merits of the Christian Fathers, no well instructed member of the Church of England needs have recourse to the Gallican Church, or to any Church whatever, but his own. It is to a Christian Bishop and Father that we are indebted for the substance of our invaluable liturgy ; it was to the Christian Fathers that the great Divines of our most learned and not least pious days resorted, when desirous, either to corroborate their faith, or to nourish their devotion. And till a race of theologians arise, who shall eclipse the Hookers and the Hammonds, the Pearsons and the Medes, the Barrows and the Taylors, the Beveridges and the Bulls, no man need be ashamed to kindle his torch at the same pure and inextinguishable flame, which communicated light to the footsteps, and warmth to the hearts of this illustrious company. Dr. Barrow, in particular, was a profound and sober mathematician : little to be suspected of unreasonable flights of fancy. Yet mathematician as he was, he called in local emotion to the aid of personal enthusiasm. He studied every page and paragraph of him whom the Edinburgh Review calls ‘ the florid and effeminate Chrysostom,’ in Chrysostom’s own archiepiscopal city of Constantinople. Yet some there are, who will forgive him this wrong ;

some will forgive the still greater extravagance of his later years ; for the Fathers were the cherished companions of his maturity, no less than the chosen instructors of his youth ; and the result is manifest in every page of those volumes, which will render the name of Barrow coeval with the English language.'

Without pretending to know the details of Professor Stuart's studies, or desiring to detract one jot from his well earned reputation, we must take leave to say, that if he had spent the same time which he has devoted to the school of German Neology, on the authors so eloquently commended in these extracts, he would probably have wielded a weapon against error, of far higher temper and keener edge. There would, perhaps, have been none of his present disposition to make concessions, for which he receives no acknowledgment either from friend or foe. There would have been none of his present disregard, not to say contempt, for the learning and judgment of the Fathers, and the authority of the Primitive Church. There would have been none of that misapplied and over careful courtesy, towards a system, which he yet declares has nothing of Christianity about it but the name. There would have been no disposition to censure the terms or the doctrines of orthodox antiquity, and especially no effort to conciliate a class of writers whose constant style has been of the most offensive and uncandid kind—holding up the Trinitarian as the worshipper of three Gods, and sometimes of four—accusing him of dishonesty, hypocrisy, superstition, and ignorance—and sparing no argument of reproach or sarcasm which could promise victory, at whatever cost. But although in these particulars, the learned and laborious Professor's theological course would have been considerably altered, we do think the change would have been

in favor of his soundness and learning—his strength and power. We think he would have been the adviser of a better and a safer course for others, and would have diffused a far happier influence through the whole science of Theology in his native land.

We know that we can trust his Christian principles and candor for taking these observations in good part, should they come under his perusal, and we conclude by the prayer of that liturgy which breathes so warmly the spirit of the Primitive Church, ‘that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life, through Jesus Christ our Lord, to whom, with the Father, and the Holy Ghost, be all honor and glory, world without end. Amen.’









